The CHRISTIAN CENTURY

A Journal of Religion

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As She Stands at the Crossroads

By Sherwood Eddy

South India Leads the Way

An Editorial

What Will Britain Do?

An Editorial

The January Survey of Books

Shirley Jackson Case on Canon Streeter
Sidney B. Snow on Harry Elmer Barnes
Ewart Edmund Turner on John Dewey

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The CHRISTIAN CENTURY

January 8, 1930

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Timeliness

I noticed a book advertised somewhere the other day on the ground of its timeliness. If that is a quality worth a publisher's outlay of advertising appropriations to cheer about—and in that particular case it certainly was—then I believe that I would be justified in drawing attention to the timeliness of The Christian Century. Take the issue you are now reading as an illustration.

Of course, I know that a certain amount of timeliness in a weekly publication is taken for granted. (Sometimes the expectation is disappointed, but never mind that now.) But did you ever stop to think how careful and long must be the planning in advance if a periodical is to give timely treatment to events that occur all over the globe? This week, for instance, all eyes are on the orient. That is where the big news is developing. Some of it in China; more of it in India.

You couldn't get a more out-of-the-way place, from the standpoint of America, than India. Cable tolls are prohibitive; mail takes a long time in transit; India itself, as a part of the British empire, has never really registered in the American mind. But here is The Christian Century, treating the enormously important church development in south India in a detailed and obviously informed way, and then giving to the startling political developments not only its editorial interpretation, but the on-the-spot comments and forecasts of that missionary statesman, Sherwood Eddy, and of the secretary of the Indian National Christian council, Mr. Philip.

*It has struck me, as I have read all these arti-*cles, that this required editorial timeliness not merely in keeping up with the course of events, but in keeping ahead of them. Most of this material had to be written before the general press so much as guessed that there was anything unusual afoot in India. Haven't you a friend who would appreciate a periodical that would insure him against ignorance on significant current events in that fashion?

Speaking of timeliness, I have only space enough to remind you that this is last call if you are to send in the subscriptions of your friends before the beginning of Dr. Fred Eastman's articles next week on the movies.

THE CHEER LEADER.

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The CHRISTIAN CENTURY

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EDITORIAL

JANUARY 1 marked a turning point in world history. Few westerners so much as suspect this. It may remain for their children to find it out. But, by one of those coincidences which make history the fascinating thing that it is, on January 1 both China and India reached a new relationship with the rest of the world. On that day, China, by her own fiat, set at defiance the obligations with other nations which she bore under treaties she thought unjust. And on that day India, at the word of her national congress, served notice on Great Britain that self-government must be forthcoming without delay. China contains a quarter of the human race. India contains a fifth. Neither of them can hope, at present, to oppose the west in arms. Both are ready to oppose the west in spirit. Dr. Eddy's article, printed elsewhere in this issue, gives the sense of brooding before the storm which hovered over the east six weeks ago. By now, even the most superficial members of the press are printing warnings. If trouble comes, either in India or in China or in both together, it will trouble the world. If trouble is avoided, there will still be a new attitude of west toward east, and east toward west.

The Orient In Ferment

India's Fateful Decision

SELDOM has the unsatisfactory character of modern journalism been more clearly shown than in the dispatches concerning the Indian crisis. As these have been printed in the American press, most of them have originated in London, and all of them, no matter what their source, have been contradictory and almost unintelligible. As we go to press, the only certainty is that the proposal by the viceroy, Lord Irwin, of a round table conference in which all parties should be represented has been rejected by the nationalists. Thus it would seem that the attempts at a peaceful settlement which Lord Irwin has made, through his statement making definite the promise of ultimate dominion status, and through his personal conferences with Mahatma Gandhi, Pandit Jawahar Lal Nehru and other nationalist leaders, have failed of their purpose. The next move is in the hands of the nationalist conference. Indeed, that move has already been made. But the confused newspaper dispatches make it impossible to tell with certainty what that move has been. In one dispatch it is said that Mr. Gandhi has abandoned the idea of dominion status and is now for complete independence for India. In another it is said that Mr. Gandhi is holding the nationalists to a conservative course, and is now the hope of those British leaders who wish to avoid violence. Indeed, an Associated press dispatch printed by the Chicago Tribune manages to begin with the statement that Mr. Gandhi led in the movement to induce the congress to declare in favor of complete independence and to close the same dispatch with an account of Mr. Gandhi's victory "for gradual progress in the campaign for ultimate self-government." It seems likely, judging from hints in these dispatches, that some procedure has been adopted which postpones the mass civil disobedience threatened to follow December 31 in the ultimatum of last year. But if the nationalists have actually rejected dominion status and voted for complete independence as their objective, an open struggle with Great Britain is bound to come.

What Will the British Do?

NO GOVERNMENT ever faced a harder decision than will Britain's labor government on the day that an Indian program of mass civil disobedience, having complete independence as its objective, goes into effect. Even the guarded statement of Lord Irwin last October was enough to precipitate an uproar in parliament and in the British press. (This uproar, as both Dr. Eddy and Mr. Philip point out in this issue, was sufficient largely to offset in India the effect of Lord Irwin's liberal statement.) But it was not a circumstance to the demand for heavy-handed action that will be the general reply to an independence campaign, no matter whether that campaign claims to be non-violent or violent. What would be the reaction of the majority in this country if the

people of the Philippines should undertake to force the issue of their independence by refusing to pay taxes, obey civil officers, or cooperate in any way with the responsible agents of government? And the control of India holds an importance, in the thinking of the average Englishman, far beyond that which the control of the Philippines holds in the mind of the average American. Yet the labor government will have small stomach for a campaign of repression in India. Ramsay MacDonald twice visited India, as a journalist, and both times wrote in great sympathy with Indian aspirations. The labor party is, by instinct as well as by principle, against any policy that savors of imperialist exploitation. Moreover, that party contains some competent economists who know that it will do no good to Britain's mounting unemployment problem to destroy its richest market, which is India. And finally, the strength of the pacifist element in the party, minority though it is, must be taken into account. If the labor party remains in power, it will probably show surprising patience, a general liberal spirit, and more than ordinary wisdom in dealing with this problem. But it remains to be seen whether any western government is wise enough to know how to deal with an eastern people that has made up its mind to be free.

China Denounces the Old Treaties

COMPARED with the tingling tensity of the situation in India, the action of China in denouncing, by unilateral action, the treaties granting extraterritorial rights to citizens of certain foreign nations does not seem so immediately important. The Nanking government, which has taken this step, is so weak that its mandates do not inspire great respect. No possibility of bloodshed is involved; even if the nations refuse to accept the action of the Chinese government as final, their protest will take the form of a long interchange of notes. Moreover, with the exception of the status of foreigners resident in Shanghai and perhaps one or two other ports, the whole question borders on the academic. For a long time, the state of popular feeling in China has been such that few foreigners would have felt like appealing to their extraterritorial rights, no matter what their legal status might be. A good many nations have already lost extraterritorial protection for their nationals resident in China. Some of these, such as Germany, lost such rights as a result of the world war. Some, such as Belgium, lost them as a result of the expiration of old treaties. One, Russia, voluntarily surrendered hers. Now China, having vainly tried to induce the other nations, through negotiation, to give up extraterritorial rights and courts, says, "On and after January 1, no more extraterritoriality. What are you going to about it?" And, beside formal diplomatic protests, what is there to be done about it? Surely the nations are not ready to resort to war on such an issue.

Henry Hodgkin Comes To America

ALTHOUGH, as one of the world's most distinguished Quakers, he has no chance to attain citizenship in this country, Dr. Henry T. Hodgkin has come to America as director of the experiment in education which the Society of Friends is launching near Philadelphia. It will mean a great deal to the religious forces of the nation just to have Dr. Hodgkin living here. Both in the tight little isle, where he was born, and in sprawling China, where he has spent so much of his active career, he has proved that it is impossible to have such a man around and not feel his influence. It will mean even more to have Dr. Hodgkin in charge of the precise sort of school the Quakers have in mind. They propose the gathering of students and staff in a close fellowship, maintaining jealously the highest standards of post-graduate study, but carrying on the work on such a basis of free comradeship as may make possible results of a sort which have not been achieved in more formally conducted institutions. The school will proceed on the assumption that the life of the world is, in this generation, being fundamentally changed. It will be intent on discovering whether, in the light of all the knowledge available, there is need or place for the work of spiritual forces. "Is there," asks the prospectus, "unspeakable danger for men if they turn away from God and leave him out of account in the reconstruction of thought and social organization?" The new school will not open until autumn. In the meantime, Dr. Hodgkin is left free to roam about America, making up his mind, on the basis of observation and interview, how the "Quaker Center for Study and Research" may most effectively undertake its work.

Rum Rows and Dry Rows

LONG ISLAND, according to current popular geography, is a narrow strip of country clubs and millionaire estates, bounded on the west by the American continent and on the east by a bobbing line of schooners, tramp steamers and speedboats, which dot the Atlantic twelve miles out from shore, and spend their nights trying to land their contraband liquor cargo. Activities of "rum row," as this noisome fleet is called, reach their peak during the holidays. This year, if the newspapers are to be believed, the coast guard has seriously interfered with those activities. But while rum row was fading off the Atlantic coast, a new and full-throated dry row was growing at Washington. Just what this latest dry row was about, it was a little hard to tell. Judge Paul J. McCormick, having returned to Los Angeles after fastening padlocks on a number of New York's speakeasies, said that "a man's home is his castle, and the practice of entering it in the cause of prohibition enforcement without recourse to legal procedure should be abolished." This sounds like good Anglo-Saxon

common law sense, but Senator Harris—who is working overtime to make his Georgia constituents forget his recent championship of Al Smith—didn't take it that way. He thought it meant that Judge McCormick ought to be thrown off the President's law enforcement commission. Then Senator Borah spoke up to the general effect that prohibition "will never be enforced" until the personnel of the enforcement service has been changed "from top to bottom." Senator Norris took a hand at this point. He may not have been so sure about the need for changes at the bottom, but he was certain that there ought to be a change at the top, which is to say, in the office of the secretary of the treasury. Meanwhile, the President's commission sends word that it is about to recommend some initial changes in the enforcement laws, the most important being the transfer of the enforcement bureau from the treasury to the department of justice. We can now watch to see whether this vociferous interest in improvement has any effect on speeding up the process by which the concrete remedies proposed by the commission are translated into law.

Sam Higginbottom Gets His College

OTHER pages of this paper will bear witness to the tensity and difficulty of some of the problems which confront India at this hour. But it is a pleasure to be able to report that, even in the midst of the prevalent unrest, some constructive enterprises in India are going right ahead, making new friends and gathering new influence. To the hundreds of Americans who know him, the news that Dr. Sam Higginbottom, founder and principal of the Allahabad Agricultural institute, has been granted a large bequest from the estate of the late Mr. Charles Hall, will be received with especial gratification. Much of the Hall fortune is in the hands of the Harvard-Yenching foundation, and will be used primarily for the benefit of the important educational project which that foundation is fostering in China. But a sum of $100,000 has been set aside for Dr. Higginbottom's work, for which it will be available as long as that work continues along the line which it has previously followed. So, word from India says, it becomes possible for the Allahabad institute to add the final two years of a full college course, and arrangements are now being completed for doing that and for granting a B. Sc. degree in agriculture. Readers of The Christian Century are probably familiar with the career of Sam Higginbottom, the Princeton athlete who went out to India a quarter of a century ago and found his field of Christian service in teaching the farmers of that vast empire how to produce enough food to protect India from the famines which have desolated her. Higginbottom has never lost his sense of the sacredness of his mission, although there was a long time when India was skeptical of the value of his work and when good people in the mission bodies wagged their heads at its piety. India's skepticism vanished long ago. For years, the only limit on the influence of the Allahabad institute has been financial, limiting the size and number of classes. Now this limit will be largely removed, or at least loosened. It is a fortunate thing that the west has representatives of the Higginbottom stripe in India just now.

Once More—The Annual Lynching Record

WITH the regularity of a daily newspaper, Major Moton, principal of Tuskegee institute, had the record of lynchings for the past year on our desk as 1929 closed. The decrease in lynchings continues. Ten persons were lynched in 1929, which is one less than in 1928, six less than in 1927, and nine less than in 1926. In 27 instances officers of the law saved persons from mob vengeance. All but three of these cases were in the south; 22 of those saved were Negroes. The offenses charged against the ten victims were: Rape, three; writing insulting notes, two; murder, one; wounding man in altercation, one; wounding officers of law, two; unknown, one. Lynchings occurred in these states: Florida, four; Texas, three; Kentucky, one; Mississippi, one; Tennessee, one. The aspect of the lynching record for 1929 which is most out of the ordinary is the fact that three out of the ten victims were white. Newspaper reports of mob action indicate that there is a growing tendency in certain parts of the country to use the same lawless methods in dealing with whites who have aroused community wrath—especially in cases of attacks on officers of the law—as have in the past been generally reserved for Negroes. It is still too early to conclude that lynching has lost its racial significance, but it is evident that the community as a whole is increasingly in danger from these reversions to animalism which once were reserved to terrorize and demoralize the Negroes.

Child Labor Is Still A Live Issue

CHILD labor and adult unemployment are, to some extent, correlative issues. The fact that two million men and women who want work cannot find it, is not unrelated to the fact that two million children are at work, most of whom might better be doing something else. And the phenomenon of child labor is, of course, very directly related to the question of wages and continuity of employment for adults. The only argument for child labor is the lame one that they and the families to which they belong need the additional income which their labor brings in. But relatively few children would need to support themselves, and none would need to help support their parents, if adult workers received wages adequate to meet a reasonable family budget. So all of these problems are linked together, and none of them can be completely solved until they are all solved. The National Child Labor committee, which

recently celebrated its twenty-fifth anniversary in New York, fully recognized this fact. While recognizing the progress that has been made as the result of a quarter-century of effort to ameliorate the lot of children in industry, it was pointed out that much remains to be done. Greedy employers are no less greedy than before, though there are more enlightened and humane ones. Cheap politicians still conjure up the bogey of "driving industry out of the state" by restricting child labor in the mills. Governor Roosevelt of New York boldly took up this challenge when he said that he "would rather see factories moved south than see New York letting down the bars on the increased employment of children in industries." The real remedy for a situation in which states are tempted to bid for factories by competing in their inhumanity to children is, of course, federal legislation on the subject.

Propaedeutics, Hermeneutics and Halieutics

THESE, brethren, were once the stuff of which a theological education was composed. The words may be a trifle unfamiliar to most readers of these pages, but there was a time, and that not more than fifty years ago, when almost every theological seminary's catalogue boasted of departments devoted to these awe-inspiring subjects. Nor were they mere catalogue courses. A glance at almost any group picture of a seminary faculty taken in those days will show a body of men who required something at least as profound as propædeutics, hermeneutics and halieutics for the proper exercise of their professorial attainments.

The disappearance of subjects such as these from the curricula of theological education shows that that branch of learning is not as hopelessly static as some of its critics maintain. If comparison is made between the theological seminaries of the 'eighties and 'nineties of the last century, and seminaries of the present, the difference in curriculum and in method is astonishing. This difference, in turn, proceeds out of an equally striking change in the interests of faculties and student bodies. It is frequently noticeable, for example, that when some highly controversial social issue arises in a school community—such an issue as free speech or militarism in education or the right of labor to organize on its own terms—teachers and students in divinity schools will grasp the importance of the matter and take an open stand on the unpopular side much more quickly than those from other schools. This readiness to champion the liberal side in social conflicts characterizes only a part of the seminaries, but it shows the ferment that is at work within the whole group.

Yet it is hardly too much to say that there remains a general dissatisfaction with theological education. Some of this dissatisfaction represents the opposition of conservatives to such changes as have already taken place, or as are forecast by present developments. In several cases, this has led to splits in faculties, and the founding of new schools which are dedicated to "loyalty" to a condition that is supposed to have obtained a generation or more ago. Philadelphia has thus found itself entertaining, within the past four years, a new Baptist and a new Presbyterian seminary, both rockribbed in their conservatism. That the degree of modernism in such an institution as the Princeton theological seminary should be adjudged sufficient to justify the partition of its faculty and student body is in itself an enlightening comment on the temper with which the theological conservative regards the present status of education for the ministry.

But there are other, and more serious, sources of dissatisfaction with theological curriculum. It happens that as this is being written there lies on the editorial desk an article written by a minister in a town in South Dakota. This minister has read that the seminaries at Hartford, Yale, Boston, Newton and Bangor have formed a commission to study methods of preparation for the rural ministry. He takes exception to the idea that any special preparation is needed for that ministry. But he insists that there is preparation of a certain sort that every young pastor needs, and that few seminaries now provide. This is the vivid manner in which the case is put by this voice from the Dakotas:

> Tell the young minister how to conduct a funeral and a wedding. Give him an idea for consoling the dying and the disconsolate relatives standing so helplessly about the bedside. Above all, put in a course on personal problems in which the young man may be given some notion of how to deal with disgruntled church officials, with the regular attendant who will not join, and with the woman who thinks that the care of her half-insane mother is God's way of punishing her for some obscure sin. I had to study Hebrew four hours a week for one year and three hours a week the succeeding semester. I have practically no use for Hebrew, but I could have used information on weddings and funerals—which information I never got.

In other words, says this minister who speaks out of the everyday task of a clergyman, education for the ministry needs to be made more practical. Many ministers will echo this demand. It comes, likewise, from other quarters. The other evening we heard a trained social worker, who is unusually active in the work of the church to which she belongs, and is under the necessity of knowing the inner workings of scores of other churches, sum up her impatience with the scheme of theological education as it now is by saying, "Why, these students come out of their training and go out to undertake the care of souls, and they don't even know how to interview!" Much the same criticism can be heard from physicians, with their increasing knowledge of the psychiatric basis for much spiritual maladjustment.

Other criticisms point out the minister's lack of knowledge of the lives of his people; of the means

by which they make their livings; of the methods which they habitually follow in carrying on business. The list is so long and so familiar that it need not be spun out here. It all boils down to this—that there is a growing belief, on the part of clergy and laity alike, that there is not sufficient attention given in theological education to direct preparation for many of the actual tasks which comprise a large part of the minister's work. Improvement of the theological seminary, according to these critics, waits on making it more practical. Medicine and law are now to be taught by the case method; why not divinity?

A great deal of this criticism is justified. The degree to which it is justified varies with different seminaries; but there is none of them, so far as we know, but should take the criticism into account. Nevertheless, we do not believe that this is the most important lack in the modern preparation of men for the Christian ministry. More important than preparing the young minister to do certain things is preparing him to be a certain kind of man. It is the preparation of personality that is most conspicuously lacking from the curriculum of most theological seminaries.

At once, it will be objected that personality cannot be prepared. But this is nonsense. Certain elements in personality will probably have to be developed or inherited or implanted before the student arrives at his postgraduate, professional school. Even those factors of spiritual insight and conviction, which must underlie all successful work in the ministry, can hardly be formed by the theological seminary. But the seminary can take the personal and spiritual talents which the student brings and help him in fashioning a mind-tool which can use those talents to full advantage.

In practical terms, we are calling for a reform in theological education which will give to students preparing for the ministry a cultural outlook and awareness which few of them now have. The reason for the startling change in the standing of the minister in many communities lies right here—that once the minister was the acknowledged intellectual leader, and now he is too often without as comprehensive an intellectual outlook as a large part of his congregation. There are hundreds of men in pulpits, graduates of accredited seminaries, who do not have as clear an idea of the world in which they are living as the high school boys and girls who shun their pews. And as much theological education is now conducted this sort of condition can go on endlessly, with the seminary expecting the arts college to remedy it, and the arts college failing entirely to do so.

There are certain factors in theological education which seem as necessary, and therefore as changeless, as the seminaries themselves. But even these elements require scrutiny to discover whether the *method* of their teaching is in accord with the need of the day. Of course there should be teaching in the content of the Bible. But is such teaching of more value when conducted in accordance with the exegetical methods of the past, or when it takes the general direction suggested by such a book as Dr. Fosdick's "Modern Use of the Bible" or Dr. Willett's "Bible Through the Centuries"? Certainly there should be teaching of theology. But is such teaching to go on in the dogmatic fashion of the day when each denomination had its favored theologian, whose tomes—usually printed by the denominational publishing house—laid down the exact terms in which faith was to be expressed, or is it to be in harmony with the spirit of quest that permeates the work of a man like Wieman? By all means the teaching of church history must be retained. But is it to be such history as makes the growth of the Christian movement a jumble of names, dates and events taking place on a planet of its own, or a scholarship which sets the work of saint and sinner in the framework of their times, as does the historical writing of a Preserved Smith or a Shirley Case?

Then to these fields of study that are already established, theological education clearly needs to add others. It needs to give its students a general cultural outlook which shall restore them to the ancient place of the minister as an intellectual leader in his community. It needs to give them a sense of world conditions and world movements which shall rescue their minds from all parochialism. (This, incidentally, is the great value of courses in missions, when properly taught.) It needs to give them specific help in the doing of the specific tasks which will make up nine-tenths of the job to which the graduates of such schools go. The day when a theological seminary advertised its courses in propædeutics, hermeneutics and halieutics is gone. But the curriculum molds those terms betokened still exist. They must be broken up.

South India Leads the Way

CAN episcopal and non-episcopal churches unite in a single church whose structure and ministry shall preserve the vital interests of both and offend the conscience of neither? The answer will be given by south India. It is no marvel that this answer is to come to America and Europe from half a world away, and from a land commonly described as "heathen"; for have we not known, has it not been told to us, that in the missionary enterprise the church would find both its Master and its own soul? At the present moment, south India is not a region as remote from our interest as from our habitations. It is the center of attention for those who are concerned about the unity of the church. The very geography of it assumes a new importance, and our vocabularies must be expanded to include the names of Tranquebar, Bangalore, and Jaffna, as well as the already familiar Madras and Madura, as a little while ago and in another connection it became necessary for well informed people to become acquainted with the hitherto little known name of Locarno.

The significance of the negotiations now in prog-

ress in south India lies in the fact that that area has constituted itself a laboratory, or an experimental field, in which to find out something that the rest of the Christian world very much needs to know. The progress of Christian unity there has reached a point where it is about to make a striking contribution either to the whole world's hope or to its disillusion on the subject of Christian unity. It is the point where a definitely formulated plan for the organic unity of episcopal and non-episcopal churches awaits the approving or disapproving action of the highest judicatories of the communions concerned. If such an amalgamation can be accomplished anywhere, it can be done there. Never before, so far as we can recall, has there been so concrete and so complete a presentation of the issues involved in the question of the relation of the diverse forms of church polity to unity, together with such a carefully studied program for the amalgamation of episcopal and non-episcopal churches.

The proposals now under consideration do not come as a bolt from the blue, but as the natural sequence of a long series of preparatory efforts all of which have been completely successful so far as they went. For a generation the churches of south India have been sinking their minor differences and drawing together in larger and more effective groups. Nearly thirty years ago two organizations representing the presbyterian order—the American Arcot mission (Dutch Reformed) and the United Free Church of Scotland mission—united to form "The Presbyterian Church in India." Soon after that, a union was effected between two congregational bodies — the churches supported by the London missionary society and those of the Madura mission of the American board. These administrative amalgamations of churches having identical faith and polity naturally presented no difficulties other than those involved in the cooperation of missionaries of different nationalities working under different boards.

The first coalescence of different denominations occurred in 1908 when these two united bodies, one presbyterian and the other congregational, joined in the formation of "The South India United church," into which also the congregations mothered by the mission of the established Church of Scotland and those of the Swiss mission were soon absorbed. This union required some compromises and adjustments in the matter of polity—the general assembly, for example, having "less power than a strictly Presbyterian assembly but more than a Congregational union." This action was admirable, but scarcely surprising, for union between these two denominations was the embodiment of a long and honorable tradition, as witnessed by the Plan of Union which was operative in the United States during the first third of the nineteenth century. This congregational - presbyterian South India United church has functioned so successfully for twenty years that its Indian adherents, now numbering more than 200,000, have centered their loyalty wholly upon the union and not at all upon its constituent denominations.

These first steps toward union in India were taken by the missionaries. The next step was taken by nationals who, trained in the school of the larger loyalty, had come to realize that, in comparison with the gulf that divided Christian faith and practice from non-Christian, the crevices between Christians of different name and order were relatively negligible. In 1919 was held the first of a series of conferences of native Indian Christian leaders, representing the South India United church and the Anglican church, to whom were presently added representatives of the English Wesleyan Methodists.

The objective of these conferences from the start was not merely cooperation, comity, or federation, but complete organic unity. No mere gesture of courtesy was contemplated; no mere minimizing of the disadvantages of division; no keeping out of each other's way, division of territory, avoidance of competition, cooperation in social and educational work, or an occasional joint thanksgiving service or meeting for worship. What they looked forward to — and frankly said that they looked forward to — was complete union: such a union that the elements which entered into it would cease to exist as separate entities and would completely merge in a new entity, as the Presbyterian and Congregational groups had already merged in the South India United church.

Out of these conferences of Indian Christians grew a joint committee appointed by the three churches which contemplated union, and from the deliberations of that joint committee, reported from time to time to the assemblies of the several churches and encouraged by them, has now issued the "Proposed Scheme of Union." This plan has now been transmitted to the several churches concerned and will be considered by their governing bodies at the earliest opportunity. For the South India United church, which is a completely independent body, the acceptance of the plan will be dependent upon its approval by its own general assembly and by a majority of its eight provincial councils. The Wesleyan synod in India, not being autonomous, has referred the proposals to the Wesleyan conference in England, which gave it preliminary consideration at its session a few months ago and will be called upon to take action on it at its meeting during the coming summer. The Episcopal church in India, Burma and Ceylon will become autonomous during the present year. It therefore will have power to give full force and effect to the plan of union by approving it at two successive meetings of its general council. It has, however, decided to take no action until the Lambeth conference has expressed its opinion. It is, therefore, to the London Lambeth conference of 1930, which includes all bishops of the Anglican communion the world over, that attention will be turned for the discussion and decision which will probably be the most influential in determining the fate of the proposals for union.

The proposed scheme of union, the complete exposition of which occupies 56 pages in the official pamphlet, can be only briefly summarized here. Its general basis is not unlike the familiar quadrilateral: Holy Scripture as containing all things necessary to salvation and as the ultimate standard of faith; the apostles' creed and the Nicene creed as "witnessing to and safeguarding that faith . . . and as containing a sufficient statement thereof for a basis of union"; the sacraments of baptism and the Lord's supper; the ministry as a gift of God through Christ, to which men are called by the Holy Spirit, and for which, in ordination, God bestows upon those who are called the grace appropriate for the particular ministry to which they are called, and a recognition that "the episcopate, the councils of presbyters and the congregation of the faithful must all have their appropriate places in the order of life of the united church."

The historic episcopate is accepted in a constitutional form, but insistence upon any theory concerning episcopacy is specifically excluded. In the election of bishops, both the particular diocese concerned and the church as a whole shall have a voice, and in their consecration their continuity with the historic episcopate shall be maintained. The initial ministry of the united church shall consist of the bishops and other clergy of the uniting churches, all of whom are acknowledged as ministers of the word and of the sacraments, together with other bishops to be selected by a general council of the uniting churches. All members of the uniting churches are to be recognized as members of the united church. Each congregation retains the right to determine its own forms of worship, but the uniting churches anticipate the gradual preparation of a service book which will be generally acceptable and which will include those existing forms which have been found helpful in India and other expressions of Indian Christianity.

After the inauguration of the union, bishops shall in every case participate in the ordination of presbyters and deacons, as well as in the consecration of bishops, but missionaries and other ministers who come from abroad, duly qualified according to the practices of the bodies with which the uniting churches are now in communion, shall be accepted as having full ministerial status without reordination. This practice of waiving episcopal reordination shall continue during a period of thirty years, at the end of which the question of these exceptions to an episcopally ordained ministry will be taken up for further determination.

The gist of this arrangement in regard to union of the episcopal, presbyterian and congregational systems, is that the episcopate is to be continued with unbroken continuity and its functions of supervision and ordination recognized by the whole church for the future, but that full faith and credit are to be given to the validity of the present ministry of all the uniting churches and full liberty allowed to local congregations both in determining the form of worship and in choosing the type of ministry which it prefers.

Whatever criticisms may be made upon these proposals, either from Anglo-catholics who are unwilling to recognize the validity of any ministry that has not received episcopal ordination or from ultra-protestants to whom the very name of bishop is anathema, the central fact is that the plan represents an intelligent effort made in good faith to preserve the values of all the constituent systems, and to rest the unity of the church upon a spiritual rather than a traditional or mechanical basis. Most notably, the Anglican proponents of the plan believe that a way has been found by which the practical merits and values of episcopacy can be conserved and contributed to a united church without unchurching those of a different tradition who come into the union, and without undertaking to bind upon them a theory of episcopacy which, as a matter of fact, is rejected by many Episcopalians as unhistorical and untenable. Any such approach to unity begins, necessarily, with the recognition that the churches of the Presbyterian-Congregational group and those of the Methodist group are real Christian churches, and their ministers real Christian ministers. This recognition is unreservedly accorded by many Episcopalians in India, as elsewhere. Among the most ardent advocates of the union are Dr. Edwin J. Palmer, retired bishop of Bombay, and the Rt. Rev. E. H. M. Waller, bishop of Madras.

These bishops, together with the Anglican missionaries and the native clergy and laity who are in harmony with them, believe that the episcopate can be retained as a valuable feature of the organization of the church without fortifying it behind any controverted theory which would make it the essential criterion of the church's existence and without denying the validity of any ministry which has not received episcopal sanction. Those Episcopalians who accept this position are prepared to approach the problem of unity with some hope of success; those who do not can only confront non-Episcopalian Christians with a demand for surrender—the answer to which is known in advance. On the other hand, the South Indian Presbyterian-Congregational and Methodist groups concede certain values in the Anglican organization and practice to which they are willing to grant a place in a united church. Those adherents of the presbyterian and congregational modes of organization who will adopt this attitude can approach the problem of a comprehensive Protestant unity with some prospect of success; those who do not can only face Episcopalian Christians with a demand for surrender—and the answer to that is also known in advance.

There are many phases of this proposed plan which are deserving of close scrutiny, notably the creedal section, which will perhaps be accepted by the churches of south India with little objection but which would come far from commanding unanimous consent in other quarters. But the heartening aspect of the enterprise is that on a mission field where the

followers of Christ are face to face with stern reality, minor differences of ecclesiastical theory and clerical prerogative are falling into the background, and an earnest effort is being made to unite the church into an effective instrument for doing the work of Christ in a needy world.

The Weathercock and the Compass

A Parable of Safed the Sage

I HAVE a friend who cometh unto me for what he calleth Advice. But he cometh with his mind already made up as to what he desireth to do, and he is satisfied only if I tell him that what he hath already decided to do is Right.

So he came unto me and asked my advice, and I was silent.

And he said, Why art thou silent?

And I said, Thou hast already decided; wherefore comest thou to me?

And he said, Am I not Correct in my judgment?

And I said, Thou art correct in Judging what thou Desirest to do.

And he said, I perceive that thou dost not agree with me.

And I said, if thou hast perceived it, then were it needless for me to speak of it.

And he said, with Some Approach to Sarcasm, It must be very comfortable for a man to be so everlastingly Right as thou art.

And I said, On the contrary, it is very Uncomfortable. There is no way in which a man loseth so many friends as by being Right. Jane Austen said that if a person would gain friends, one must always seem to permit the other person to Instruct and never assert a Confident Judgment. It is a Sad Infirmity to be Always Right.

And he said, Art thou, then, Infallibly Right?

And I said, In my judgments I have been wrong more often than my best friend could ever have wished when he wished most malevolently; but wrong as my judgments often have been, some of my friends judge wrongly even more than I.

And I said, The Weathercock is a Versatile kind of critter, and he can afford to look down with Considerable scorn upon the lack of enterprise of the Compass. And the Compass is not infallible. But there is not very much concerning the position of the Stars which the Weathercock can teach it. But thou dost form thy judgment from the direction of the Passing Breeze of thy Desire, and then blame the Compass for not chasing thee around the Horizon. And albeit the Compass hath a very Humble place in life, and is shifted from True North by Electrick Phenomena in the Skies and by the steel Jack-knife in the pocket of the Helmsman, still hath it some small measure of stability as compared with the Weathercock.

And as he departed, determined to do just what he had always intended to do, but displeased because I judged it to be inadvisable, I said unto him, In the secret places of mine own heart I must and do often mourn that I am so often Wrong in my Judgment; but when I consider the cost to friendship of being of Sound Judgment, then do I sorrow for that I must be so Often Right.

And a little while after I met him, and he said, Thou wert Right, but it was an Accident.

Yet it would have saved him some shekels and some misfortunes if that one time he had believed me Right. For even though I had been Wrong, I was not so Wrong as he who sought advice only that he might be strengthened in his stubbornness.

VERSE

Workmen

A CARPENTER lived quietly and died;
The wood his two hands touched he loved to see
Shaped into thought; a plain stool's symmetry
Gave quiet joy. Oh, more than once he tried
Before the Beauty dreamed stood forth. Beside
His bench he saw the slow-grown, long-felled tree
Become at last the table's top—where he
Ate bread with Judas, and was crucified.

How can it matter here our jumbled lot,
If eyes glimpse loveliness and give it shape,
Though days on days the weary see it not,
Though it be captured and again escape?
The Workman labors. Give me patient days,
With eyes for beauty in carved wood's slow ways.

FLORA S. RIVOLA.

A Pagan's Soliloquy

THE world we knew lies ruined in the dawn,
They say, and lewd Confusion stalks the soul
Where mists of Doubt advance from pole to pole;
The faiths of ages crumble and are gone
Like canvas mountains when the show is done,
And when God dies, and Heaven, and Hell, and Sheol,
Dark drums of Doom that o'er the desert roll
Must drive us to the gulfs of Phlegethon!

They know not there are altars in the mind
Whence incense rises like a cloud of doves:
Upon their sides inscribed are Peace and Worth —;
Fair forms of Youth attend, kindling in kind
The lilac fires of Joy in holier loves,
In Beauty, and in Justice done on earth!

BRENT DOW ALLISON

The Lord's Day in the Bible Belt

By Ware W. Wimberly

SABBATH observance appears to be no longer a question in the metropolitan areas. The continental sabbath seems to have definitely triumphed, and the fourth commandment has become as obsolete as hoop-skirts. Although a Marshall Field may drape his windows against the eyes of the Sunday window-shopper, the cabarets, the movies, and professional sports enjoy their biggest receipts on "the day that the Lord hath made." And whether or not a Christian will observe the sabbath has become strictly a matter for the individual conscience to decide.

But out here, in Iowa, in what H. L. Mencken refers to as the hinterland and the Bible belt, the matter of observing the Lord's day may still become a burning question of the hour. There are still a few who believe that Tom Mix has no right to do his stuff on Sunday night, that Sunday shopping is contrary to Exodus 16:23, which forbade gathering manna on the sabbath, and who express some doubts as to the advisability of reading the Sunday newspapers. It was only recently that a good woman expressed to me the fear that the Lord would have to bring catastrophe upon his people if they continued to flout his law.

Thinning Ranks

There are a few, I say, who believe in the traditional sabbath. But even out here their ranks are thinning and there are no recruits. The younger generation, whatever else may be said of them, are most assuredly not literalists in so far as the Christian sabbath is concerned. They place the broadest interpretation upon the fourth commandment, if they can be said to take the time to interpret it at all; and the fact that there is a blue law on the statutes of the state means absolutely nothing in their young lives. The Catholic conception of worship in the morning, a ball game in the afternoon, and a Christian Endeavor hour climaxed by a movie, does not seem to strike the majority of young people as either unchristian or inconsistent. I recently polled my Christian Endeavor on the question of Sunday movies, and they voted them down by a bare majority of two; while by a majority of two they very honestly declared that they would attend a movie in another town. Such a vote, in a Christian Endeavor room and in the very bosom of the church, leads me to believe that the traditional sabbath is fast becoming a thing of the past.

And the city election, which took place two days later, seems to bear me out in this, for the movies won by a safe majority after having suffered defeat last year. The economic argument, to the effect that the lack of Sunday movies was taking trade to the neighboring towns, was responsible for this latest triumph of the devil, if such it be. Many a churchgoing business man did advance a more unselfish argument, contending that he was voting to keep the young people at home on Sunday nights. And although many were sincere in believing their vote would do just that, there was some hypocrisy evident, commercial jealousy hiding behind the mask of Christian altruism.

What Can We Believe?

But in the face of this very definite trend, what should be the Christian attitude? That is what thousands of Christian mothers and fathers would like to know. On the Sunday preceding the above-mentioned election, I preached a sermon on the Christian sabbath. And I felt as if I should have entitled the sermon "What Can a Man Believe?" For I confessed to my congregation my own confusion, even as I warned them of their own inconsistency. That people are spiritually confused as to what they believe and ludicrously inconsistent in what they practice, are at least certainties, and may well serve as points of departure in dealing with the question. The same Christian who is bitterly opposed to Sunday shows will fill his car with gas and spend Sunday afternoon in motoring. The Christian who objects to Sunday golf will buy the family beef roast on Sunday morning. And the most glaring inconsistency is apparent when the man who opposes Sunday movies for his own town will attend them in neighboring cities, as members of my own church have freely confessed is their regular practice.

It is apparent that Christians do not know their own mind on the subject. In spite of the vehement protests of the more conservative clergymen and the activities of Sunday observance leagues, people continue to do that which is right in their own eyes. They refuse to heed the obiter dicta of the one or submit to the program of the other. Having definitely discarded the Puritan sabbath, with its ban on everything from whistling to an afternoon stroll, Christians do not know just what they should and should not do on the first day of the week. And yet the majority of Christians, in spite of their confusion, feel that this day should be different. They would like to make it stand out in their own lives and in the lives of their children, but they do not know how to proceed.

Guidance Needed

That they do not should be a matter of the utmost concern to the churches, to the associations, conferences, and presbyteries. There is a need for re-interpretation and re-definition. At least, there is a need for guidance. What good is a resolution calling upon Christians to observe the sabbath, when every Christian differs from his neighbor as to the way it should

be observed? To be sure, such great issues as world peace, racial prejudices, and social justice confront the churches. But there are also little issues which become big issues in certain localities. Pastors resign their charges and members desert their churches because there is no hope of agreement in respect to these little problems.

I can't remember reading an article or hearing a sermon on the subject of the Christian sabbath that faced the question squarely, although I've read articles and listened to sermons that advocated the closing down of newspaper plants and the halting of all Sunday traffic, not excluding trains. To advocate such extreme measures is the essence of futility. We do not approve of any such wholesale ban upon activities. Neither do we believe that Christ would approve it.

Consequently, we should like to know what Christ would approve. Thousands of earnest Christians, particularly those who live where the question is still a question, crave enlightenment. And Christian leaders should seek to give them that enlightenment, without resort to subterfuge or attempts to prove the validity of the traditional Puritan sabbath. And I advocate their studying it with the following facts in mind: (1) The old Puritan sabbath is dying and very few Christians wish to see its revival. (2) Christ observed the sabbath day, but he did not observe it as the traditionalists would have had him observe it. (3) In his teaching, Christ emphasized the supremacy of personality, its growth or retardation, when he put the pith of his whole position in the words so often quoted, "The sabbath was made for man, and not man for the sabbath."

India at the Crossroads

By Sherwood Eddy

Lahore, November 20.

I AM writing from Lahore, North India, where the Indian national congress is to meet at the end of December. This may be the crisis in India's history when she must choose the path of violence or non-violence, independence or dominion status, to cooperate or refuse to cooperate with Great Britain.

As I return to India after an absence of five years I find many striking changes here. By the recent Sarda bill they have raised the age of marriage. They have remedied some of the disabilities of the sixty million untouchables. They have modified and in some respects broken down the restrictions of caste. They have advanced in the reform of Hinduism. But the most striking of all is the change in the political sphere, in the widespread demand for self-government and the growing distrust of Great Britain. The Calcutta Statesman writes: "It is the loss of faith in Britain which of late years has poisoned life in India." All the Indian leaders whom we have interviewed are agreed upon one thing; not one of them wants a continuation of the present relationship to Great Britain. All want either early dominion status like that of Canada, or complete independence like the United States.

Interviewing Both Sides

Let me give, by way of background, my first impression of the present situation in India. During recent weeks since landing, we have interviewed Indian and foreign leaders of every party and of every shade of political thought, including members of the congress committee, conservatives, liberals and radicals. We spent a memorable hour with the poet Tagore in his home. By a strange coincidence we interviewed on two succeeding days the viceroy and the radical Indian leader who absolutely opposes his policy, Mr. Jawahar Lal Nehru. We spent two delightful days in the home of Mr. Nehru in his palatial residence in Allahabad. He is a fine-featured Brahman of Kashmir, with a highly intelligent, sensitive, sad face, a perfect gentleman of English training at Harrow and Cambridge. He was clad in the coarse homespun that is the badge of certain Indian nationalists today. He is the leader of the left wing party, standing for full independence for India, of the organized radical youth movement and to some extent of the trade union movement of industrial workers. He has been twice in prison and, like Mr. Gandhi in the past, he is probably destined to spend time there in the future. As perfect a gentleman as the viceroy, he is a man of high honor, of sensitive conscience, holding very much the same attitude to the British empire that Thomas Jefferson did in 1776. On the last day of our stay in his home we lunched with Mr. Nehru and the next day with the viceroy, Lord Irwin, who generously gave us an hour and a half of his busy time on the last day before starting on his southern tour.

I was deeply impressed by the character of Lord Irwin, who has won a greater measure of confidence than any viceroy in India during the present generation. The son of Lord Halifax, the devout high churchman, he is first and foremost a simple, straightforward man and a humble, genuine Christian. On his arrival he refused to land in India on Good Friday and the simple sincerity of his religious faith has impressed all India. Tall, homely, I found in him a humility and tenderness strangely suggestive of Abra-

ham Lincoln. The leaders on both sides of the present political struggle in India are high minded, able, disinterested, among the finest men in the world.

The British Case

Both the viceroy and Mr. Nehru spoke with candor and great frankness but I am not at liberty to quote a word they said. May I instead state the case as fairly as I can of the British in India, of their opponents the left wing nationalists, and finally of that incalculable and powerful personality, Mahatma Gandhi, who, during his own life-time, holds the affection of more millions than any living man, or perhaps of any man who ever lived.

The British might state their case, in the words of the Statesman, as follows: "We came as traders and adventurers wishing to make money. We were against our will drawn into politics and wars. . . . In the end we found ourselves rulers of the country and realized we had been used for a higher purpose than our own. We then began to talk about our moral mission." The British have built up an able civil service. The greatest road-builders since the Romans, they have extended their great highways and 40,000 miles of railway across this vast sub-continent. They have a splendid system of irrigation and can point to 28,000,000 acres irrigated by the government. They have mitigated the ravages of famine and have built up a system of famine insurance to save the people from this recurring menace. They have invested five billion dollars in industry, railways and productive investments in India. The trade of India has increased since 1858 more than tenfold. They can point to an educational system with over eleven millions in schools. They have united this vast sub-continent containing a fifth of the human race, divided between eight religions, 222 different languages, 2,300 different castes and sub-castes, into a new national unity. They have fulfilled Macaulay's prophecy that, by giving to India democratic education and institutions, the day might come when the "demand for European institutions will be the proudest day in England's history." Above all, Britain points to the Pax Britannica by which, after 1300 years of wars and invasions which smashed the political and economic fabric of the land, Britain has enabled a united India to face her external and internal foes. The writer can personally testify, after fifteen years in India, that with all their faults he knows of no finer instance in history of the government of one people by another. All this and much more may be said for the British case.

The Nationalist Case

In reply to this claim of Great Britain the Indian nationalist would state his case somewhat as follows: "We admit many of the material benefits of British rule. Some of our number would even say that no *foreign* government could be better. Yet we must point out that imperialism inevitably exploits the weak and that we have been exploited in the interests of Britain; as Lord Salisbury said: 'India must be bled, but bled judiciously.' However good the government, we believe that 'good government is no substitute for self-government.' We Indians have benefited materially under British rule, but we have been morally undermined by the process. Even materially we have suffered at many points. Take, for illustration, our cotton trade. India was the home of cotton, and until the 18th century supplied Europe with all her cotton goods. Britain allowed Lancashire to kill this profitable Indian cottage industry but built up no adequate modern factories here to take its place.

"We also object to the drain of $200,000,000 a year from India to England in salaries, pensions and interest on foreign loans. It is true that the latter has been in productive investments in railways, and so forth, but we maintain that more of this money could have been found in India itself. The total drain from India to Britain, according to William Digby, has been the enormous total of thirty billion dollars. In a land of extreme poverty, where millions have not enough to eat, where the average income per capita is only $27.75 a year, or less than eight cents a day, Britain has imposed the highest paid civil service in the world.

Draining India's Wealth

"The cost of the army has been a sore point with India, consuming for a decade from a third to a half of the entire budget of the country, depleting all the other services, including education. India has to provide some $200,000,000 a year for a small expensive army of less than 250,000 men, while Japan at less cost maintains an army of 400,000 men and the third strongest navy in the world.

"You say that there are over eleven millions in the schools, but you neglect to mention that only one-fifth of the children are in school, that 92 per cent of the population is still illiterate, that this foreign system of education is the most academic and utterly divorced from practical life in all the world. It is turning out thousands of graduates every year, half of whom remain unemployed and join the ranks in revolt against the present intolerable bureaucratic system. One advertisement for a clerical position at $3.25 a week brought in six hundred applications from these unemployed. An advertisement of the North Western railway for 22 ticket collectors of no less than college sophomore standing at a wage of thirty dollars a month, brought in 8,000 applications on the first day.

"We also protest against the policy of a foreign rule which by its communal electorates, and the like, aims to divide us and has artificially fomented divisions and strife between the 220,000,000 Hindus and 70,000,000 Mohammedans. But more than all, we protest against the racial discrimination of an insufferable Anglo-Saxon superiority so galling, so humiliating that it leaves a lasting inferiority complex and

the bitter determination to throw off this almost universally hated foreign yoke. We do not deny the Pax Britannica and many material benefits of a foreign rule, but on the whole we deeply and unitedly feel that India has been steadily exploited for the sake of Britain and the empire. Nine-tenths of the investments in industries, or about five billion dollars, are invested in India for the profit of Britain."

Gandhi's Position

Mr. Gandhi, who more than any living man voices the heart both of the leaders and the inarticulate masses of India, says: "My whole soul has risen against the existing system of government because I believe that there is no real freedom for India under the British connection, if Englishmen cannot give up the fetish of their predestined superiority. . . . We have cooperated long enough in our own degradation. It is our duty to refuse to do so any longer." Those words represent the deepest feeling of the educated leaders, practically the whole student body, the growing trade union movement, and, to an increasing extent, even of the masses in India today.

Broadly the main line of cleavage in Indian politics today is between the older and younger generation. On the right, most of the older men of the Victorian era desire non-violent constitutional progress within the empire. They can be united by Mahatma Gandhi or others upon some compromise for the policy of early dominion status. On the left are the younger men, the youth movement, the inarticulate but growing trade union movement of labor, and the left wing leaders like Mr. Nehru. They stand for an independent republic won by their own efforts, by any means, violent or non-violent.

It should be remembered that two years ago the national congress at Madras adopted a resolution in favor of complete independence for India. A year ago at the Calcutta congress, against Mr. Nehru's plea for independence, Gandhi by his enormous influence carried a resolution by 1350 to 973 votes in favor of the proposed constitution on the basis of dominion status similar to Canada. Mr. Gandhi's resolution read: "This congress will adopt the constitution (for dominion status) if it is accepted in its entirety by the British parliament on or before December 31, 1929, but in the event of its non-acceptance by that date the congress will organize a campaign of non-violent non-cooperation by advising the country to refuse taxation and in such other manner as may be decided upon."

If this position is maintained at the Lahore congress and they do not accept the indefinite promise of dominion status "in the fulness of time," then the congress will probably swing to the left, a campaign of non-cooperation will be inaugurated, and youth will probably engage in all kinds of crimes of violence. It will be a campaign inevitably developing into violent non-cooperation from its avowed position of non-violence. The majority believe in force as a last resort as much as did the American colonies in 1776. This will call forth stern repression to maintain law and order on the part of the government. With the military in power some man of the stamp of General Dyer, who shot down hundreds of unarmed Indians in the Amritsar massacre of 1919, will probably again emerge. The result will be increasing bitterness, growing violence and an even larger number going to prison than the 30,000 who were arrested in 1921. If India chooses the path of violence, even though under Mr. Gandhi's slogan of "non-violence," the situation will be grave indeed. The 320,000,000 Indians against the 163,000 of the British community here may seek to follow the path of the American colonies in 1776 instead of that which brought Canada dominion status within the empire.

Swinging to the Left

The question is, Has the viceroy's announcement come too late to stay the tide of growing distrust, unrest and revolt which is rising against the British government in India? In his announcement of November 1, 1929, he offers a round table conference to give opportunity for Indian opinion to express itself concerning the new constitution for India, and concludes: "I am authorized, on behalf of his majesty's government, to state clearly that . . . the natural issue of India's constitutional progress is the attainment of dominion status." This announcement rallied all liberal and moderate elements in India and some of the nationalists for a time, but following the debates in the British parliament, the tide of confidence has ebbed again and public opinion in India is now swinging to the left. The national congress leaders have this week reaffirmed the demands of their manifesto in response to the viceroy's offer, asking for a change of spirit and a policy of general conciliation on the part of the government, general amnesty for political prisoners, and the adequate representation of the congress party at the proposed round table conference.

Mr. Gandhi has not yet taken his stand. With his enormous influence he may unite the majority of the congress upon some compromise, or fall back upon his Calcutta resolution for "a campaign of non-violent non-cooperation," which means chaos and revolt for youth and labor. At present it looks as though India were swinging to the left for complete independence. These are the issues that will be determined on the last days of December when the Lahore congress closes and politically articulate India determines her fate.

Later: I have just seen Mr. Gandhi for three days in his ashram. I believe he will stand by his resolution of last year at Calcutta for a campaign of "non-violent non-cooperation" and can only reaffirm what I have already said in this letter. I believe the situation is far more serious than is realized in Great Britain or America.

JANUARY SURVEY OF BOOKS

Canon Streeter on the Historic Episcopate

THE PRIMITIVE CHURCH. STUDIED WITH SPECIAL REFERENCE TO THE ORIGINS OF THE CHRISTIAN MINISTRY. *By Canon B. H. Streeter. The Macmillan Company,* $2.50.

THIS book ought to have been reviewed by Bishop Manning. Certainly it is one of the most damaging assaults ever launched against the dogma of episcopacy. Christians who are members of the "sects" would hardly be human if they did not experience a feeling of holy glee over what has happened. Here they are privileged to witness the work of a widely famed Anglican scholar who has thoroughly mastered every particle of evidence and who sets out to investigate the origins of the Christian ministry. Step by step his quest moves forward, not only along the main highway, but into all possible byways and hedges, until it issues finally in the bold declaration that there was no "one form of church order which alone is primitive; and which, therefore, alone possesses the sanction of apostolic precedent. Our review of the historical evidence has shown this belief to be an illusion. In the primitive church no one system of church order prevailed. Everywhere there was readiness to experiment, and, when circumstances seemed to demand it, to change."

Perhaps the Presbyterian, the Congregationalist, the Baptist, or the Disciple says "I told you so." He knew it long ago. But did he? He should note that Canon Streeter's findings overthrow not only the claims of episcopacy to be the one primitive and divinely instituted form of church government, but the claim of every other denomination to possess in its particular institution the one original and authentic type of ministry. History demonstrates that some early Christian groups operated under the guidance of presbyters, some called their leaders bishops (overseers), some were content with the guidance of prophets and teachers, as circumstances might dictate or necessity determine, and no single form of direction is in accordance with any specifically divine decree of establishment or investiture. In other words, the early Christian groups exhibit a variety of experiments in organization. No particular form is thought to be of the very essence of the new religion but to be for the good of its existence—not its *esse* but its *bene esse.*

Is one to infer, therefore, that Christendom today should discard its traditional forms of government? Canon Streeter does not dwell upon this point, but the implication of his remarks is apparent. No particular form of ministry is of the essence of Christianity, but various types have proved useful for the well-being of the movement at different times and among its different adherents. The need today is to recognize the essentially functional character of the minister's office and the desirability of a closer integration of his activities with the spiritual life and worship of the congregation. Whether he stresses the prophetic or priestly side of his function is a purely practical matter to be determined in accordance with the welfare of his flock and not by citing an authoritarian dogma of either prophetic primacy or sacerdotal dignity. Were this understanding of the nature of the ministry generally recognized, the union of the separate Christian bodies could be more readily accomplished. No form of ministry would need to be abandoned so long as there were groups of Christians whose needs it served and who conceded their neighbors an equal right to the satisfaction of their divergent tastes in the matter of local organization and rites.

While Canon Streeter is stimulating us to anticipate the realization of this interdenominational utopia, Bishop Manning reaffirms the unwillingness of the Episcopal church to enter the Protestant federation of churches in America and denies to a Presbyterian clergyman the courtesy of holding a communion service under an Episcopalian roof. What prophet will venture to say how near we are to an ecclesiastical millennium? Even though we are no prophet, we do believe that Canon Streeter's volume will help to bring us a little nearer to that goal than we were before.

SHIRLEY JACKSON CASE.

The Bridge of Sighs

WHAT DO WE MEAN BY GOD? *By Cyril Valentine. The Macmillan Company,* $2.00.

THE other day a Protestant minister, in conversation with a Catholic priest, vouchsafed the conviction that the greatest question that concerned them was not that of the papacy, but of the objective reality of a personal deity, and to this the priest concurred. When demands are common for a new conception of God, when the issue would seem to be not "religion without revelation" but revelation without religion, and when, as Professor Ellwood declares in his latest book, "Theism is now challenged as it has not been since the eighteenth century," the stage is all set for the appearance of a book with a title "What Do We Mean by God?" Most valuable is it also when the author reveals at every turn a depth of insight and scholarship that is permeated with an irenic spirit, for we want more light and less heat.

History, as the extension of experience, should make clear that this contemporary revolt against the theistic view is more or less a cyclic occurrence. When the sophists directed their dialectical skill to prove that all knowledge was subjective, a Socrates was found to construct a bridge from the sentient to the rational. In our own day, when "these obstinate questionings of sense and outward things" and "the blank misgivings of a creature" have multiplied, the bridge between the subjective and objective in religious experience is in a sorry state of repair and to many it has become a veritable "bridge of sighs."

In the nineteenth century a Frederic Harrison could wax bold and exclaim that "the habit of confessing sin to a Perfect Being relaxes, I think, instead of strengthening the moral sense," and he turned for relief to the task of translating Comte. Yet our day is witnessing a more general lust for the immediate and a more widespread lure of the visible. It may not result, as formerly, in the converting of cathedrals into stables, but it would seem almost inevitable, when millions of Slavic people are controlled by those who regard religion as an opiate; when a disillusioned age becomes impatiently impatient with organized ecclesiastical futilities; when science has contributed to the glorification of the neuter gender, and when commerce has helped in the de-personalization of the individual, that anonymity should be extended to include God. Have we found a substitute in the All-American trinity—pragmatism, behaviorism and humanism?

The first section of this book deals with the "Reality of the Object of Religious Experience." Here is exposed the fallacy of reducing the idea of God to a purely subjective projection, and then, under the guise of objective and factual science, smuggling in an equally unreal substitute. The author is at pains to show that there is no instinct for universalism, and

that the transition from group morality and national ethics to universal obligation, which last is still beyond the pale of moral claims as far as the state is concerned, calls for a more spacious treatment than that which a bootstrap philosophy affords. Moreover, the vision of an ideal humanity, which is set forth by Professor Leuba and others as the goal, is nonexistent in reality and is no more objective than the religion they desire to displace. The plain truth is that the intellect cannot conceive the universe as a finished whole, for its whole is always also part of something infinitely greater. The humanist is really juggling with a sham conception. Science also is disqualified as an object of religion because it is external to mind, and, as Needham frankly concedes, scientific method cannot be considered the only or even the best approach to reality.

The argument of the second part, which treats of the "Responsive Subjective of the Christian Experience," is that personality must be reckoned with as "the sole organ for the understanding and interpreting of reality." The system in which developing personality forms a factor is felt to be of such a nature that it would aid personality, and it is contended that man can only develop personality in so far as it is included in the object of his response.

Part three is devoted to the "Responsive Object of the Christian Experience." It begins with a modest attempt to attain a minimum creed, that seeks only what is "the least that we can mean by God if we are to mean anything that is adequate to the name." Yet the writer ends—perhaps at times with what may seem to some a too facile pen—by salvaging all the essential doctrines of Christianity. One finds it stated that "the highest degree of divinity throughout the world has been reached once for all in Jesus Christ." The doctrine of the trinity is preserved even though it be in the pale cast of Hegelian thought. The hoary affirmation that "outside the church there is no salvation" finds an equivalent in the sense found in Royce's "beloved community," and the Lord's supper, when reinterpreted, becomes "the most effective means of grace." To the present reviewer, however, the greatest contribution of the book is that it faces the facts; that it elevates religion to a place where it has intrinsic rights for the study of reality as a whole in its response to personality as a whole, and that it evaluates religion in terms of responsive reality. It is a worthy exposition of that magnificent and too seldom used text found on the title page—"He that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him."

W. P. Lemon.

A Textbook for Christianity

The Quest for Certainty. *By John Dewey. Minton, Balch & Company,* $4.00.

KANT is not the father of pragmatic criteria, but Jesus. Even in him we do not find their first gleamings, but must recall a long line of Hebrew seers who preached that doing, loving, and walking were nobler before God than sacrificing. For both the Old and New Testament, action is the chief certificate of the upright. Religion is not repeating "Lord, Lord," or "the temple of the Lord," but doing personal and social acts which are thought to fulfil the divine will. The test of discipleship is keeping certain definite ethical and religious commandments. Thus it appears that the inseparability of knowledge and action, which is Dewey's thesis, is no modern discovery. Paul said that as he ran knowledge came to him. Only the person who wills to do God's will can know, said John. Bunyan pictured Evangelist directing Christian to go toward the light if he would come on the wicket gate.

Yet, when all this has been said, Christianity well may pause before the honest agony of a Dewey when he surveys in history the mountains of energy wasted in theological bickering while human suffering is allowed to continue without active sympathy. Throughout "The Quest for Certainty" a consistent disdain for historic religions is felt. Much of it is an expression of mood rather than an explicit thesis in Dewey and is due to his reaction against the recurrent tides in religion which ignore social duty and consequences. It is unfortunate that critics of religion so constantly reduce it to the one characteristic which they wish to rebuke. Dewey states (p. 4) that religions historically have prized conversions "on their own account, and only incidentally because of a change in action which would ensue." Generalizations are at once the despair and the necessary implements of discussion. Dewey's readers will mostly be of the Hebraic-Christian tradition. Many in that tradition have been and are withdrawn from social tasks to selfishly "mystical" or legalistic pursuits. But are these Judaism or Christianity? The law and the prophets with passion condemn such, and the Prince of the two religions declared, "Wherefore by their fruits ye shall know them." Judaism and Christianity have from their founding been intensely social. Christianity is fully as much Augustine, Francis, the abbots of Cluny, Luther, Calvin, Wesley, Tolstoy, Edwards, Rauschenbusch, as it is those who prize conversions "on their own account."

The central emphases of these Gifford lectures stir one with their timely cogency. It is indeed unfortunate that several attitudes of the lecturer necessarily mar his appeal to thoughtful people. In addition to his complex against organized religions, Dewey has a complex against the philosophy of the past. He voices the modern superstition that the attempt to substitute scientific method for philosophical method is something new on the intellectual horizons of mankind. Philosophers spring up periodically who reconstruct philosophy by discarding all previous philosophies and start with "new" methods and "empirical" contents. Such men bar all metaphysics and all probings into the nature of ultimate reality. Yet they deal in these subjects covertly, often openly. Dewey continually raises and rejects the belief in a Supreme Being. He says that the economic and moral, the spiritual and material are all on the same level. He merges thought and object, thereby embracing epistemological monism. He says that scientific method suffices for judging truth, that no a priori exists, that consciousness is not epistemologically significant, that the concept is a set of operations, that values are real, that the universe is friendly to ideals. Are these problems for one who keeps his hands off metaphysics? Everyone grants that the past reveals much unsatisfactory metaphysics, but the remedy for bad metaphysics is good metaphysics. If there is any light at all cast upon the nature of ultimate reality by science, reasoning, or our volitional capacities, then metaphysics is possible. Dewey repeatedly claims such light, and from the sources named.

Perhaps the most depressing inadequacy of the book is the reiteration that the long, toilsome experience of the race has won us no sure moral and religious certainties. Everything is flux, says this neo-Heraclitean. Centuries of reflection and moral trial and error leave us no objects of reasonable belief. We are still in an infant state. We ask for a door to open and are told the purpose of life is knocking; we ask for content and are given method. Almost we are reminded of the author of Hebrews who accused the early Christians of nursing when they ought to be eating meat, since struggle was

ahead. Europe will continue its attitude of almost universal amusement at American instrumentalism until holders of that theory produce some concrete achievements with their instruments. Educational theory is not enough. Supreme in importance is what is taught: the interpretation of nature and society, the penetration into rich human problems. Let instrumentalism grapple with some of the deep problems of human experience, and let its worth be judged by its answers as well as by its methods.

The much more pleasant task of commenting, however inadequately, on some of Dewey's contributions now engages us. The book epitomizes the modern genius of forward-looking. Expectancy hovers about every page. Dewey believes in progress and in a purposive universe. Purpose is no subjective state, but is a "category" of nature, "having objective standing and validity." Short sections of the course of nature may or may not reveal purpose, but the course of events over a span of time is seen to terminate in human existence, its intelligent activities, and "the integration of a multitude of processes toward a single outcome" (p. 247). One muses over the words "a single outcome."

Christianity should include "The Quest for Certainty" in its list of textbooks. It sends us back to the creative dissatisfactions of our Founder, who himself had no place to lay his head. Dewey's humanism, his reduction of philosophy to technology, and his personal bias against historic religions are unfortunate, but we are heartily grateful for his appeal to the actual practicalities, his sense of unlimited possibilities in the world, his belief in the goodness of existence, and most of all for his robust gospel of work and experiment as portals to the best. He has discovered a full half of Christianity.

EWART EDMUND TURNER.

Götterdämmerung

THE TWILIGHT OF CHRISTIANITY. *By Harry Elmer Barnes. The Vanguard Press,* $3.00.

FRANKLY avowing his purpose to be not that of a builder but of a wrecker, Professor Barnes says: "What is needed most today in the religious field is a wrecking machine which will clear the ground of the archaic intellectual and institutional debris which has been accumulating for more than fifty thousand years."

As a wrecker he goes about his task with evident zest—such zest as a boy might put into the congenial labor of pulling down the schoolhouse in which he had suffered painful hours for his own good. Dr. Barnes has already shown that he possesses the qualities of an advocate, and, if duty calls him to serve as the devil's advocate, he throws himself into the cause with all the enthusiasm that marks his vigorous nature. And, like any good advocate, he has got up his brief well, leaving little out of account that will damage his opponents' cause. He is a good fighter, and his book is heavily loaded with ammunition; it is an arsenal in which there are few blank cartridges or shells that will turn to "duds." The "argufier" who seeks dynamite to blow up the pretensions of orthodox or fundamentalist friends will find plenty here. The book is a summary, and an able one, of most of the things that men have alleged or proved against Christianity, or against organized religion in general.

Like many advocates, however, he is inclined to overstate his case. Toward the end of the book, for instance, he says: "There seems little doubt that the total results of Christianity to date have been a decisive liability to the human race. There is no doubt whatever that Christianity has actually produced more suffering, misery, bloodshed, intolerance and bigotry than it ever assuaged or suppressed." One may acknowledge the truth of the facts with which the book is packed (and the author quotes chapter and verse), and still not draw such a conclusion. A justifiable criticism of Dr. Barnes's position is that he assigns to religion (and to Christianity in particular) the blame for many results that should have been given a broader cause, in human nature itself working through social organization in general. Men are often credulous, foolish and herdlike, and express those qualities in their life as a whole, including their religious life. Dr. Barnes's bludgeon, aimed at Christianity, thwacks the head of the human race. One might take any other of the institutions which men have developed—the family, the state, industry, etc.—and show how, by accretion of superstition and accumulation of tradition, by misuse of power or by mere inertia, they have hindered men's progress. Dr. Barnes attempts to show religion as chief villain of the piece, devoting a chapter ("What Price Religion") to exposing its evil effect on intellectual life, on political institutions, on law, on education, etc.; but it would not be difficult to turn the tables and expose the evil effects of other institutions on religion. Both pictures would be true, but both would be incomplete. It will not do, as Dr. Barnes so copiously attempts, to blame practically all blocking of human progress on one institution alone. The truth is that religion, as a well-nigh universal interest, is compact of all human fault as well as good. Only here and there, in the life of a choice person or in the lives of many at the beginning of a movement under the spell of its prophet, do we see its highest manifestations. Herd movements rarely or never show *homo sapiens* at his best.

It is a question not easy to answer, whether religion has done more harm than good, and it is one that will be answered only in part by the study of history. For religion is not only a thing of the past; it is a current reality. Direct experience and present observation will usually be considered. After reading Dr. Barnes's sweeping indictment, most people will call to mind men and women whom they know, whose theology is dreadful and whose church, under certain conditions, would be a menace to human freedom, but whose religious nurture and religious practices have had a palpably good effect —have helped them to be serene in adversity, charitable to others, self-sacrificing in the performance of duty and loyal to ideals. They will also think of churches which, however crude their beliefs and however imperfectly they function, they would rather not have the community do without. It stands to reason that if forms of religion so manifestly ill adapted to our conditions of life (as Dr. Barnes more than sufficiently shows) can be of such service today, other faulty forms may have been similarly effective in the past. No religion could have been more out of touch with the real spirit of the age than the so-called evangelical Christianity of the nineteenth century, yet none can read the biographies of many of the celebrities of that period without understanding the incalculable power for good of the Christian piety at which it is so easy to sneer. It is difficult to make an impressive list of the good points of an institution whose results are largely of a personal character. We have no means, moreover, of drawing the deadly parallel. Admitted that religion has done certain harms, might not humanity have been worse off without it? And when we consider the effects of such religion as we have had, we may look for even more favorable effects with individuals of fine temper practicing a humane, tolerant and rational belief. William James, after his careful study of the subject, gave it as his considered opinion that "the best fruits of the religious experience are the best things that history has to show."

Recognition of this personal value of the religious experience is almost wholly lacking in the book. Dr. Barnes starts out fairly enough, with a quotation from Randall's "Religion in the Modern World," in which "the inescapable reality of religion itself, both as an individual experience and a social institution," is acknowledged; but the general impression of the pages that follow is to deny reality to religion as commonly understood by those who have had the experience. Its "emotional thrill" he lays to the "sense of the mysterious character of the hypothetical supernatural world"—a thrill, of course, that passes with supernaturalism. Prayer he dismisses as self-deception, referring "those desiring personal adjustment to the difficult problems of life" and "those seeking insight, poise and contentment" to psychoanalysis and other forms of psychotherapy. When Dr. Barnes forecasts what he calls the new "secular religion," which "may be of great value in the future in organizing group sentiment in support of decent and just causes," he evidently has something different in mind. Whether, indeed, this can fairly be called religion, he himself frankly expresses doubt. "That we should not contaminate and confuse the new type of secular enterprise by denominating it religion," he says, "is certainly a consideration which is entitled to receive serious thought." "Secular cults organized about some particular social reform program," are what he is thinking of; he refers with approval to the suggestion that "religion will be supplanted by devotion to the ideals of capitalism, Kiwanis, service, socialism, anarchism and the like," though he qualifies his judgment by saying that it is too early to speak with any assurance on that point.

There are few—save that excitable company, always with us, that cannot conceive of a safe and happy world until religion has disappeared — who will follow Dr. Barnes here. Many will agree with his denunciations of the externals of religion—its dogmas, its stratified establishments and its superstitions; but they cannot fail to see that there is something behind these which has given and continues to give to man his experience of the underlying spiritual nature of reality. This, rather than the "group loyalties" which Dr. Barnes sets forth, would seem to most students of religion to be its "essential core." Here is a fact of human experience which may be associated with but is quite independent of dogma, churchmanship, or the supernatural, and which the indefensible nature of the forms in which it is often expressed does not invalidate. It is testified to by many different kinds of people, both within and without the organized life of churches, by saints, orthodox in faith, and by those whom saints might be tempted to call sinners. Mr. Havelock Ellis writes: "Religion is hidden in many a strange garment, but its heart is the same and built firmly into the human structure. The old mystic spoke truly when he defined God as an ineffable sigh. Now and again we must draw a deep breath of relief, and that is religion." This poetic expression of the mystical experience is not set forth as a definition of religion, for it makes no reference to personal or community activity; but only as a recognition of a permanent human need to which religion ministers, by one who fulfils Dr. Barnes's condition that only "profound students of psychology and the social sciences" should venture to discuss the subject.

To sum up: We have in "The Twilight of Christianity" a brilliantly stated, critical study, interesting and readable, of religion in general and Christianity in particular. Despite the endeavor to put upon religion the blame for most of our human dilatoriness in arriving at utopia, the criticism of orthodox elements in Christianity and of supernatural elements in religion are in the main well founded; but the author is unsympathetic with religion as an expression and lacks understanding of it. There are subtler, more imponderable things in religion than he allows for in his discussion, and towards some new expression of these things the modernists, against whom he rages, are reaching. This, in fairness to a sincere and scattered group of workers for a new order, ought to be said; for of their aim and spirit he seems to have no real comprehension.

SIDNEY B. SNOW.

A Clerical Cheer-Leader

PREACHING OUT OF THE OVERFLOW. *By William L. Stidger. Cokesbury Press, $2.25.*

THE AUTHOR of this book explicitly informs his brother-preachers that it is not a textbook on homiletics. That is obvious. Dr. Stidger, in this effort, is not so interested in building a sermon as he is in trimming it. He is not interested in the tree; he sees the blooms; and all his trees bloom. The book bubbles over with enthusiasm for the arts and devices which save preaching from dullness and boredom. Dr. Stidger has evidently had success in his own ministry in the use of many novel preaching devices. He explains these forms and passes them on to his brethren.

The emphasis is laid on two forms of popular sermons—the dramatic book theme, and the symphonic sermon theme. Through these devices the sermon pill is sugar-coated, and the religious idea is absorbed unconsciously. In addition, the author suggests and elaborates hymn sermons, art sermons, drama sermons, etc., in all of which he shows how not to spread the net in the sight of any bird.

Of course, it is not every preacher who can use or would want to use these methods, but those who can use them will find this book a treasury of suggestion. Even those who cannot use them will be stirred to put more life and variety into their own methods. After all, the treasure is always in an earthen vessel. Dr. Stidger's aim is to draw a big crowd and then keep them awake until the benediction. It may appear to many that this book itself is built on the author's symphonic theme plan; if so, the recurring theme is, Make It Snappy. The book jumps along from the start and in it the reader sees Dr. Stidger as a sort of clerical cheer-leader. The cheer-leader may be pardoned for excess gesticulation, for perhaps only so can he inspire his crowd to enthusiasm for the game.

HUGH MCLELLAN.

Constructive Pacifism

PACIFISM IN THE MODERN WORLD. *By Devere Allen. Doubleday, Doran and Company, $2.00.*

IN EUROPEAN armories one sometimes sees a sword with a dappled, copper-green discoloration along the blade. There are other stains too. All of them bear grim witness to the fact that someone was wounded with this sword and was subsequently treated in the manner approved by medievalists: they smeared the sword with blue vitriol paste and left the wound to fester, infect, and probably prove fatal.

It all sounds unbelievably naive. And yet many so-called moderns treat the wounds of war as unintelligently: they pour out vials of invective on the nations that seem to cause it and neglect the more important work of preventing infection and insuring recovery. Nor do they create, after that, a spirit which will eventually outlaw dueling, whether with swords, mortars, poison-gas, submarines, or starvation. They rail out

against war as an institution when they should be correcting the conditions which make it inevitable. They are medievally vituperative rather than recuperative and constructive. Consequently, like all fanatical visionaries, they are likely to discredit the cause they seek to advance, in this instance pacifism. They give the movement the vaporous odor of a soporific, which it usually has in the nostrils of die-hard pragmatists.

The contributors to Devere Allen's "Pacifism in the Modern World" are avowed pacifists, but, as the title of the book indicates, of a more modern *genre*. Never vitriolic, they seek by truly pacific methods to abolish the evils of which war is only one manifestation—racial distrust, superiority psychoses, commercial rivalries, economic exploitation, and personal "variance, emulations, wrath, strife, seditions, envyings" They realize that the afterthought of the celestial choral—"Peace on earth . . ."—carried the dynamic which could bring it to realization, "good will." Accordingly they seek to promote positive good will in all human relations.

In their capable hands pacifism becomes not so much nonresistance in time of war, as constructive adherence in times of peace, to attitudes, "mind-sets," and behavior-patterns, which insure personal, national and racial amities. Thus they vindicate not only pacifism but the pacifist by showing, as Devere Allen points out, that the pacifist is "not so visionary as to trust war for the accomplishment of any good end; it is he, rather than the one who capitulates to apparent military necessities, who is, after all, the realist." He is not content to let the tares, or the poppies, grow up with the wheat until the time of reaping, but rather so changes the soil of society and the seeds of individual desire sown in it as to make a scarlet harvest impossible. This is admittedly Franciscan in its faith and gentleness, but, aside from that, neither "naive" nor "medieval"; rather is it essentially modern, practical, dynamic.

For such a pacifism no apologies are necessary. Nor does this book present them. It is an exposition, not an apology. Experts in various fields—economics, law, ethics, pedagogy, international relations, religion—show how peace, properly planted and cultivated, will yield what Merrill Root calls, in the concluding paper, "life's bread and wine." The harrowing details of the process are happily omitted except as they are implied in George L. Collins' insistence that "the method of pacifism is the method of power" and in Goodwin Watson's conclusion that "pacifism will grow in so far as those who foster it are efficient social engineers, able to build above the wish, the deed." The metaphor here is a little conflicting but one shouldn't expect too much of anything, even modern pacifism.

Where there is so much to commend, it is pedantry, perhaps, to cavil about a single omission. Nevertheless, the argument of the book would be appreciably stronger if one of its papers presented a scientific brief for pacifism. Increasingly, modern scientists are questioning the principle of the survival of the fittest, in which so many militarists ground their justification of war. In the light of recently discovered data the theory seems to be not only inadequate but inaccurate. The important thing is not "the survival" but the arrival of "the fittest," and in so far as this is promoted by "conflict" it is likely to be conflict between the individual and his environment for the arrival of the free-est rather than between individual and individual for the survival of the fittest. The pacifistic implications of such reasoning are too patent to require amplification here; and yet, properly appended to the argument of Mr. Allen's symposium, they would have made it incalculably more acceptable to minds that demand a biological underpinning for sociological and psychological truths.

EARL MARLATT.

Do We Need a New Religion?

DO WE NEED A NEW RELIGION? *By Paul Arthur Schilpp. Henry Holt & Company, $2.50.*

THIS is a practical age when big business and applied science are in the ascendancy. Truth must meet the pragmatic test; values are judged by their tangible returns; pure theorizing and idealizing are at a discount. The author of "Do We Need a New Religion?" shares the spirit of the times, notwithstanding his protest against the "unquestioned supremacy of the natural sciences" which have become a veritable fetish with the present generation, and his harangue on the unscientific spirit and attitude of certain scientists toward subjects lying outside the narrow range of their own particular field of research. For he, too, in his discussion of religion, insists on concrete results. "By their fruits ye shall know them," the "fruits" of Christian living being almost wholly restricted to personal morality and vigorous warfare on all existing wrongs. Personal Christian culture and those values which lie, in Professor Schelling's phraseology, "in their practical inutility," receive scant consideration.

One very reluctantly offers any criticism of this volume. The author's earnestness is disarming; his perfervid impatience with the obvious weakness and prevalent failings of Christians and the church, and his eagerness to have Christianity a dynamic force in modern society, cannot fail to meet with sympathetic response. He voices a protest that calls for incessant iteration. Unfortunately, the very passion of his message detracts from its balance, breadth and effectiveness.

The question raised by the title of this volume is at once apposite and crucial in view of the increasing disaffection for organized religion and the apparent impotency of the church to cope with current world conditions. A revival of vital religion which would, among other things, allow for the greatest freedom of quest for truth, is imperative. Beliefs are positive determinants of conduct. Consequently, it is not enough that men believe in a God; the kind of god they believe in is of supreme importance. Negatively, an all too common conception of prayer serves to illustrate the point; on the positive side, Jesus discloses the significance of a sane conception of God. The new attitude of science is gratifying; the attitude of youth, uncertain. Such, in brief, is the ground covered by the present volume.

Any attempt to estimate the value of a religion must take into account at least three factors, to-wit, its content of faith, its methods of promoting "soul" culture, and the application of its essential principles. The application of a simple test relieves the author of any searching examination of the church's creeds. They must be convertible and converted into dynamic Christian conduct if they are to command the allegiance of the younger generation. But just how much faith is necessary to a virile religion and what shall be the nature of its content are precisely what constitute the bone of contention responsible for the cleavage of modern Protestantism and the clamor for a new religion.

Many are the methods used in the nurture and cultivation of the individual's spiritual life. No attempt is made in the present volume to appraise these means of Christian culture; only incidentally is cognizance taken of them. The church's religious educational program is found wanting; for "revivals" the author manifests the keenest aversion; yet judged by their "fruits" many a man can testify to their proficiency; for it was the means by which, to use the author's own language, "the scales of . . . spiritual blindness have dropped

from his inner eyes and (he gained) a new vision, a new outlook upon, and new daring and devotion toward, life." His treatment of prayer is perhaps the least satisfactory chapter of the book.

The big problem is not to elicit agreement on Christian principles; it is over their application that unanimity is most difficult to reach. The church, for instance, is committed to the principle of universal peace; to effect its consummation is a matter far from simple. Were the author a Christian of the orient, while adhering to Christ's ideal, he might not be too enthusiastic for world disarmament, if disarmament involved for the eastern nations the continuance of their present status of subjection to the white man's supremacy. The same holds true of the social question. While generally agreed that the existing capitalistic system does not measure up to Jesus' principle of love and brotherhood, how many Christians are willing to commit themselves to a trial of communism as more in accord with the spirit and teaching of their Master? Judging from the bitter protests of certain metropolitan dailies to the church's activities, it is not so dead as the writer would have us believe it to be.

"Do we need a new religion?" Those interested in the question had better read Professor Schilpp's book before coming to any settled conviction on the subject.

WILLIAM E. HAMMOND.

Is a U. S. of E. Coming?

THE UNITED STATES OF EUROPE. *By Paul Hutchinson. Willett, Clark and Colby.* $2.00.

A LITTLE while ago it seemed that all the resources of Europe's imagination and practical statesmanship were exhausted, when the Treaty of Versailles was adopted with its recognition of self-determination, offset by unsatisfactory boundary and reparation provisions and its spirit of vengeance. The establishment of the League of Nations made us hopeful and expectant, although its viewpoints were soon seen to be too purely political in character. It soon was evident that the sickness of Europe called for not only political diagnosis and surgery but economic rehabilitation, mental healing and social reconstruction. The passage of time was to show how deep-seated were the troubles and how far-reaching must be the remedies. The Dawes and later the Young plan contributed the element of at least partial financial and economic cooperation. Locarno sought to give birth to a new psychology out of that very womb of politico-nationalistic bitterness—France, Germany and the Rhineland. Then, suddenly, there came the conception of outlawry of war, still more "psychological," with its exhortation to all of us to take on a new mental set and "think peace." The church showed signs of being willing to face the whole issue more squarely. The approach to the whole problem of peace and wellbeing in Europe and the world has been becoming broader, deeper and more real.

The newest conception that we must reckon with and that Europe may strive to realize, is that of a United States of Europe. In his new book on that subject, Mr. Paul Hutchinson, managing editor of The Christian Century, lays before us the economic and psychological foundations that are already being laid for a federal system for Europe. Although we know well enough that we must not push the "lessons of history" too far and that the backs of our historical analogies break if we place on them burdens too heavy to bear, we nevertheless remind ourselves that a German customs union, the Zollverein, preceded the establishment of the German empire in 1871 and that the settlement of trade disputes between several of the thirteen American states was a necessary preliminary and adjunct to the establishment of the constitution of the United States in 1787.

The book is largely a compilation of articles which appeared in the Christian Science Monitor and were the result of investigations in Europe and of interviews with very prominent and widely representative men in Great Britain, France, Belgium, Germany and other countries.

Written in journalistic style and brief summary form, it is nevertheless broad and comprehensive. Always direct and suggestive, it is just the form in which the first approach to the subject for an American reading audience should be made. Historians and economists, with their more exhaustive and cautious but often labored *post hoc* contributions, have much to learn from books like this.

To some extent, "Pan-Europe" already exists in an economic sense and it is with the actual achievements in this field that the book deals largely. Leading industrialists and financiers have for years been wrestling with the problem of international industrial and economic cooperation. European international economic cartels, trusts in iron, steel, coal and other commodities, have had a remarkable development in the last few years. Among the first to be formed was the French and German potash cartel, formed in 1926 at about the time of the Locarno agreement—a cartel being defined as "a combining of various units of an industry into an organization that transcends all political boundaries. Will Europe be wise enough or foolish enough to avoid a Sherman anti-trust law?

The American reader is treated to another movement new to him, the "rationalization" of Europe's industry. Doing away with traditional business methods, with haphazard localisms and lack of system, eliminating waste and introducing advances in technical management and mass production—this is rationalization. It has the aspect of a thoroughgoing revolution, like the overthrow of guilds a century or two ago. Liberals and radicals alike who have a tendency to distrust big business, even when bearing gifts, will have to recognize that cartels and rationalization have unquestionably aided European economic recovery. Doing away with the tariff walls that stifle European industry and trade, creating a wide free trade area such as that which exists within our own country, solving the vexing problems of boundaries, zones of antagonism and minorities—all this would be much more nearly possible to achieve if a political "federal link" could be constructed. It is of course all too early to say what concrete form the political structure, if any, will take, and what relation it will have to the League of Nations and other existing agencies.

HENRY CLYDE HUBBART.

Books in Brief

BLOOD AND FIRE: GENERAL WILLIAM BOOTH. *By William H. Nelson. The Century Company,* $2.50.

NOBODY needs to be told that the founder of the Salvation army was an unusual man, but there may still be a few who do not know that William H. Nelson is also. His book on Bunyan, "Tinker and Thinker," should have shown that, and did, to those who have read it. This biography of Booth completes the demonstration, and we hope will go to an even larger audience. Dr. Nelson is the editor of a church paper, the Pacific Christian Advocate. He was at one time a Salvationist, and his religion still shows the influence of his days in the army. When you take this background, combine it with an outlook on contemporary life as penetrating as that of most of the biographers of the current

school, and then season with a generous portion of humor, you get a sparkling result. There have been weightier books on General Booth, but not one that has hit closer to the core of the man and his work.

BISHOP WILSON SEELEY LEWIS. *By Ida Belle Lewis. Morningside College, Sioux City, Iowa,* $2.50.

Bishop Lewis was one of the most interesting characters produced by American Methodism in recent years. Reared among the Universalists, and a graduate of St. Lawrence university, he sought his career as a school teacher in Iowa. There the Methodists discovered his ability to take tottering educational institutions and put them on their financial feet. After that discovery, his progress to a bishopric became more or less a matter of course. Having made him a bishop, however, his church sent him to China, where he had to readjust himself to administrative tasks in a totally unknown field. That he measured up so well was more a tribute to his innate powers than to the wisdom of his church's policy. Occasionally, his church gave him a vacation by allowing him to return to America to collect more money for beleaguered colleges or other causes. This biography, written by the bishop's daughter, is much more than the ordinary tribute to a life well lived in places of importance. It is really a cross-section of a whole period of American religious history, and as such it has true value as source material for all those who would understand what the middle class church was and was trying to do, both at home and abroad, from 1885 to 1920.

ON THE MARGINS OF OLD BOOKS. *By Jules Le Maitre. Translated by Clarence Stratton. Coward-McCann,* $3.00.

Some books simply will not wait their turn on the reviewer's shelf. He looks up to rest his eyes from the book that he is dutifully reading, one of these intriguing volumes gives him a languid, beckoning glance, and he comes back to earth two or three hours later when he has finished it. Back to earth—not wholly or all at once but trailing clouds of glory. This is that kind of book. I don't say that it is a great book; probably it isn't, but fascinating out of all proportion to its importance. Its chapters are addenda to the classics of all ages; embroideries upon the solid fabric of the world's great literature; bits of fancy and whimsy, legend and gossip; marginal comments and embellishments upon old books from the Iliad to Napoleon's proclamations. For pure charm it has few superiors in the current lists. I wish I had about a dozen copies to give away to discriminating friends.

ART AND RELIGION. *By Von Ogden Vogt. Yale University Press,* $3.00.

The effort to interpret esthetic values in terms of religious significance and to enlist the various forms of beauty in the service of Christian worship finds its best modern expression in this well known work, first published about eight years ago and now reissued in a cheaper edition. It includes informing and detailed treatment of liturgies and orders of service, music, architecture, as well as a carefully studied consideration of the place of religion in culture and the relation of art to such highly practical themes as Christian unity and education. Since its first publication, nothing has appeared to supplant it as the fundamental classic in its field.

THE APOCRYPHA, *in the Library of Living Classics, Edited by Manuel Komroff. Lincoln MacVeagh,* $4.00.

For most Protestants, the Apocrypha is hardly a living classic. Considerable parts of it are, in fact, quite dead. But there are other parts of high vitality, and it is a pity that these should not be better known. This edition is a handsomely printed presentation of the King James version.

CORRESPONDENCE

Professor Wieman's Warnings

EDITOR THE CHRISTIAN CENTURY:

Professor Wieman announces four caveats to proponents of the Christian religion. First, against attempting to establish religion upon the foundation of the teachings of the sciences. But Professor Wieman's warning may easily be pressed too far. Realizing that the popular mind is still strongly possessed of the conviction that a one time accepted cosmology is identified with belief in God, it surely is legitimate today to stress that modern scientific findings, whether assured of permanency or not, do not detract from any idea of the glory of God.

The second warning is against "the common mistake in making the claim that there is some other way to truth besides that of the scientific method." There is a confusion here of two entirely different ideas of truth. Whether or not the world is six thousand years old must submit to the scientific method of investigation for the answer. But what of the truth of certain values? This week a colored man in my city of Baltimore plunged into a burning building, through blinding, choking smoke and dragged helpless women from death, and he repeated this procedure until he had rescued ten. What scientific method of observation and experimentation persuaded him of the truth value of sacrificial effort as over against possibly suggested wisdom of "safety first"?

Warning number three, against basing Christian truth on "religious experience." Professor Wieman seems to be afraid of the vagaries as well as the varieties of religious experience. Of course, there is a problem here. Is there any test which we may apply? Doubtless no infallible one, and doubtless also no sure contemporary one. But there is a working and a workable test. And let us remember that we are practical human beings. Our life is not shut up within the walls of formal logic. For example, colors do not appear the same to all. The consensus of agreement is not therefore complete. But if what most of us call red, is by some said to be green, we do not allow these to run our locomotives. So also we recognize a waking consensus with relation to religious experience.

With all humility, the writer suggests to a professor of philosophy that the inner experience of St. Paul or of anyone else who says, "Christ dwelleth in me," is hardly to be classed with the belief that my drunken chauffeur is sober. Nor do I recall that the apostle adduced his experience as proof that Christ rose from the dead on the third day. Coming back to my chauffeur—although I have not one—if I have had any experience with the behaviorism of drunkenness and could not distinguish a drunken chauffeur from a sober one, I would certainly fall outside that consensus whose judgment (experience) would be credited in the traffic court.

Fourth danger signal,—using the prestige of a great scientist who happens (sic) to be religious, as evidence for the truth of religious belief. I take direct issue with the declaration, "Now the statements of a great scientist upon religious matters carry no more weight of evidence for the truth of that to which he testifies, than similar testimony from any other sincere, devout and intelligent man." Si duo dicunt idem, non idem. But leaving that aside, a proponent of the Christian religion may in all candor use a little judicious argumentum ad hominem. If it were true that every man, after he had been inducted into the realm of scientific study, declared that he could no longer believe in the Christian religion, nor in any teaching of theism, there would doubtless be not a few who would tell said proponent that he was a back number. The proponent would have a little more

difficulty in getting his religious propaganda across. Of course he may not cite statements of a great scientist "who happens to be religious"—not a very felicitous phrase—as proof of any specific belief, but at least he could assert that a believer in religious experience was not limited in his spiritual fellowship to men of mediocre knowledge and intelligence. We may be permitted to share St. Paul's joy that the testimony of Christ is confirmed in others.

Baltimore, Md. ROMILLY F. HUMPHRIES.

Scientists as Witnesses to Religion

EDITOR THE CHRISTIAN CENTURY:

SIR: Dr. Wieman deplores the custom of buttressing religious belief with the authoritativeness of the names of eminent scientists, alleging that the testimony of any scientist outside of his particular field is worthless. What are the facts in question? There are scientists who are unbelievers in religion and arrogant about it. There are sneers for the preacher. Modern science, we are frequently informed, has made religious belief untenable. The word "science," uttered in tones of irony and condemnation, is supposed to silence the antiquated lingo of believers in religion. Now what is the objection to the answer of the apologist who replies: "Mine is not a name known to scientists, but you cannot for that reason shut me up. Here are men whose scientific attainments command universal respect. These scientists do not find any incompatibility between science and religion"? What is there wrong with such an argument? The allegation that science and religion are contradictory is pertinently and cogently answered by the testimony of men who are distinguished scientists and devout Christians. They assert that they find no contradiction. They alone are competent to answer. Why, then, exclude their testimony?

Binghamton, New York. T. VALENTINE PARKER.

Three Questions

EDITOR THE CHRISTIAN CENTURY:

SIR: May I raise three questions suggested by Professor Weiman's article on "Wrong Ways to Justify Religion," in your issue of December 18?

1. The Christian apologist is cautioned against identifying God with the "energy" of physics, "evolution" of the biologist and the "subconscious" of psychology. I assume he would extend his caution to all of the sciences. Granted it would be a mistake to identify God with any one of the "reals" of the scientist, would it not be "ridiculous in the eyes of the well informed" to construct a conception of God without taking account of the basic concepts of the sciences—the physical as well as the social? True, the mortality rate of truth in science is high. But may this not argue the necessity of a higher mortality rate of ideas in religion?

2. Is not the conception of scientific method in part II logically misleading because oversimplified? Experimentation as a method of testing the truth or falsity of a hypothesis is sometimes impossible in both the physical and social sciences. Furthermore, scientific method, if we are to include the devices and procedures recognized in all the sciences, is a highly complicated affair, involving not only observation and experimentation, statistics and correlation, estimates of probability, explanation in terms of causality and functional analysis, but equally intricate processes of reasoning and interpretation. Now it is just at the point where observation and experimentation cease and where other devices must be employed, to be followed by reflection and interpretation, that the earnest seeker for religious truth becomes confused. The argument gives no light at this crucial point.

3. Part IV deprecates the present-day practice of quoting great scientists in support of beliefs in religion. The exploitation of Mr. A. S. Eddington is cited. A fallacy may be committed in the use of authority. But does not the writer overlook an important consideration confronting the modern Christian apologist? Let it be argued, for example, as it is, that modern physics and modern biology leave no room in the world logically for God. Is it not pertinent under such circumstances that the apologist should be able to quote Mr. Eddington and Mr. J. Arthur Thomson? Who except the scientist is in a position to speak on that side of the question?

Ohio University WALTER S. GAMERTSFELDER.
Athens, Ohio.

A Dogmatic Slumber Disturbed

EDITOR THE CHRISTIAN CENTURY:

SIR: Once again we are indebted to The Christian Century for an article so provocative that it refuses to respect even the sanctity of a Christmas fireside. This time it is "Wrong Ways to Justify Religion," from the fertile pen of Prof. Wieman, a message which would give me no rest until I had come to terms with it, for the time being, at least. Here certainly is a treatise which ought to arouse us from our dogmatic slumbers, if we are still in any wise thus benighted.

It is not hard to agree with some of the contentions here set forth, but points III and V, especially, refuse to "stay put." The former is the contention that we are in error when we try to base Christian truth on "religious experience," and the latter concerns the author's proposed solution of the apologetic problem.

"Religious experience" is taken to mean "the way I feel and act when I accept with deep conviction the truth of a certain belief." In the effort to discredit the apologetic use of religious experience, does the author not go astray in his use of examples? In the absence of evidence to the contrary, are we not justified in the belief that there is a vital difference between the person who is sure of the indwelling Christ and the one who believes in the numskull pilot or the drunken chauffeur? Does the difference not lie precisely in the fact that in the case of the believer in the numskull pilot or the drunken chauffeur the belief did not *continue* to be subjectively satisfactory, while in the case of the believer in the indwelling Christ any assumption that it did not so continue is purely gratuitous? Furthermore, "the way I feel and act when I accept with deep conviction the truth of a certain belief" (religious experience) implies not only emotional and volitional, but where the conviction is genuine, also intellectual satisfaction—and has all this no apologetic value?

If we as apologists are to be confined to the scientific method, "observation and experimentation," what are we to observe and with what are we to experiment? If the subjective effects of religious conviction (religious experience) are excluded, then are we not limited to behavior? And what then becomes of the central teaching of Jesus that *motive* is the determining factor in religion, and that peace, joy, love, and other spiritual qualities (which are subjective) are the basis of religion? Are the moral and spiritual effects of his convictions upon Jesus himself (his religious experience) not a valid, nay more, a most potent apologetic?

After demolishing four of the ordinary apologetic pillars, Prof. Wieman proposes a substitute. He briefly sets forth what he thinks the Christian apologist in an age of science ought to do. He "should present all our most sacred beliefs and programs of action as tentative and experimental."

In the attempt to show that it is possible to be religious, and even Christian, while holding such a view, Professor Wieman again seems to use faulty analogies. May we ask, Do "scientists often dedicate themselves with passionate devotion to the quest of a knowledge the nature and content of which they" have *no expectation* of coming to know, a state of mind which must be forever tentative, or is it rather precisely "anticipated attainment" which lures them on? Is it not significant in this connection that Professor Hocking, in "The Meaning of God in Human Experience," has defined religion itself as "anticipated attainment"? If the rejoinder is that it is only "anticipated," is that to say that it must *always* be so, even in this life?

The author states that "We must have the very best beliefs, which means the most nearly true, and the most specific and adequate. . . ." But if "*all* our most sacred beliefs and programs of action must be tentative," then what basis have we for judging what *are* "the very best beliefs, which means the most nearly true"? What is truth? Does the argument not lead logically to a baffling skepticism? Or is it only *religious* beliefs that must be regarded as tentative? Is the religious man not as fully justified as is the scientist in saying of some of his beliefs and programs of action, "I know"? Or is he alone doomed to be "ever learning and never able to come to a knowledge of the truth"?

Drew University, Madison, N. J. JAY HOLMES SMITH.

Does Dr. Wieman Contradict Himself?

EDITOR THE CHRISTIAN CENTURY:

SIR: I am troubled about the article "Wrong Ways to Justify Religion," by Henry Nelson Wieman, in your issue of December 18, 1929. It has many merits but somehow it does not seem to hang together. Early in the article the reader is warned: "You cannot safely commit your life and all the values of life and everything which makes life worth living, to the keeping of a belief if you know that belief may be discarded tomorrow"—all this apropos of "faith on the foundation of scientific doctrines." But in the last section of the article one finds this viewpoint cast aside. The author there says: "The apologist for religion should present all our most sacred beliefs and programs of action as tentative and experimental." He also states: "So in many walks of life the high devotion of complete and passionate self-commitment can be found even when all beliefs and programs are tentative." He even says, "In other words, all our most sacred beliefs and programs of action must be tentative."

The net result of such presentation is to leave the reader with little positive benefit for his attention and effort.

If I may be so bold as to suggest anything in the matter, it seems to me that the trouble lies in the first section. Truth, "tentative and experimental," is just as sacred, and no more so, in science as in religion. If worthy of admiration in the latter, it is equally worthy of admiration in the former. And the allocation of all the values of life to any one place, whether science, religion, art, or what not, seems too rash, too little in accordance with the extraordinary complexity of man and society. I am sorry that, to me at least, the purport of an otherwise vigorous and valuable article was thus weakened.

University of Pittsburgh. ALFRED P. JAMES.

DR. WIEMAN'S RESPONSE

The constructive part of the article under discussion was so brief that I well understand why it should have been misunderstood. Let me try to explain my point.

The truth and importance of science are not based on the infallibility of its teachings. My first criticism was to show the error of taking as foundation for religion that part of science which science itself would reject as basis of its own worth. But in the second, constructive part of my essay I went farther than that by suggesting that as science does not depend for its vitality upon the infallibility of its accepted and most "sacred" beliefs, such as Newton's law of gravitation, neither must religion base itself upon its most sacred beliefs. Not only must religion not rest itself upon scientific teachings when science itself would scorn such props, but it must go farther and be as independent of the fallibility of its own beliefs as science is of its own. Therefore, it must treat its most sacred beliefs and programs of action as tentative. In this respect it should be like science.

It is true that it is more difficult for religion to be tentative and experimental than it is for science, because truth is more precious to religion than it is to science. But experience has revealed that the only way to approach truth is by this tentative and experimental method. Religion craves certainty as science does not, because religion is more intense and more important and has more values at stake. But it must learn to hold this craving in check and not assume an infallibility when the human mind is so flagrantly fallible. Any belief, whether religious or other, which is held by the human mind, is infected with all the fallibility of that mind.

I think Mr. James is in error when he suggests that religion can be given charge of a certain limited realm of value, while other realms are committed to science, morality, and art respectively. Each of these latter does specialize on a certain kind of value, but religion does not. Religion is man's endeavor to attain the maximum totality of all values by conforming human life to that upon which we are dependent for the attainment of such values. Religion is concerned with the good, the true and the beautiful as much as morality, science and art are respectively concerned with each of these in the order mentioned. Religion cannot be put off to one side on an equality with science, art, morality. It must be sovereign else it is nothing. But its sovereignty and its might do not spring from the assumed infallibility of its beliefs and programs of action. They spring rather from the total magnitude of values which religion seeks and the consequent passionate devotion which it evokes. But if it is to exercise the power and efficiency which its great vocation demands, it must free itself of error and illusion. The only way to do that is to hold all its most sacred beliefs and programs of action as tentative and experimental.

HENRY NELSON WIEMAN.

A Call for Specifications

EDITOR THE CHRISTIAN CENTURY:

SIR: Before trying to assess Dr. Wieman's essay on apologetics in the December 18 issue, your readers ought to have a concrete illustration of the working of his theory. Will he not present in the pages of The Christian Century an apologetic for one of Christianity's sacred doctrines—say the root belief that Jesus is divine—so that we may have a clear idea of just what he means? I will not confess to being thicker headed than the general run of parsons and, therefore, if I am in need of more explication it is fair for me to think there are many others who would like to see Dr. Wieman's theory in action.

Memphis, Tenn. JOHN CLARENCE PETRIE.

DR. WIEMAN'S RESPONSE

I fear that Mr. Petrie is asking me to do the very thing which I am claiming should never be done in behalf of religion. He is asking first to select some "root belief" which, therefore, must be demonstrated to be true else religion will perish; then, second, to set to work to demonstrate its truth at all costs in order to save religion. My claim is that religion does not depend upon the infallibility of any belief and that the chief task of the apologist is to make that plain.

Science is the method and the quest for one value, knowledge. It has demonstrated its worth by giving us not final and absolute truths but some very useful theories. Religion is the method and quest not only for knowledge but for the maximum totality of all compatible values. It has demonstrated its worth not by giving us final and absolute truths but by conducting some great experimental ventures in living by which we hope to find a way of life which is so conformed to the structure of reality as to lead to greatest values. Our Christian religion seems to have brought to light such a structure. It might be called the structure of love. It is not something man makes. It is a fact he discovers. It is the fact that we can find the greatest values only when we seek them in such a way and of such a sort that they are mutual and communal. The way that leads to greatest values of life is that way in which each man's good is all men's good and all men's good is each man's. But as soon as we set up this "truth" as dogmatic, final and conclusive we shall probably cut us off from those further insights which we must have if we are to follow this way of life to the end.

HENRY NELSON WIEMAN.

XUM

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Death of Bishop L. L. Kinsolving

Rev. Lucien Lee Kinsolving, first Episcopal bishop of Brazil, where he labored for 37 of the 40 years of his active ministry, died Dec. 18 at his home in Forrest Hills, Long Island, of a heart ailment from which he had suffered for several years. He had reached the age of 67. Bishop Kinsolving was a graduate of the Theological Seminary of Virginia, and in 1889 set out for his missionary post in the state of Rio Grande do Sul, Brazil. Ten years later he became missionary bishop for the Brazilian Episcopal church, and in 1907 was elected missionary bishop of southern Brazil. During 20 years of his service he traveled widely over southern Brazil, founding churches and furthering education. He aided in establishing the Southern Cross school and the Diocesan Theological school at Porto Alegre, where he made his home for many years. In 1926 Bishop Kinsolving was forced by failing health to return to this country. When he failed to make a recovery, he handed in his resignation, which was accepted in 1928. The late Bishop Kinsolving of Texas was a brother of the missionary bishop.

Dr. Palmer Closes Oak Park Pastorate

The last Sunday of December closed the five year pastorate of Rev. Albert W. Palmer at First Congregational church, Oak Park, Ill. At the morning service Dr. Palmer spoke on "What I Believe" and in the evening on "What I Try to Practice." On Jan. 1 Dr. Palmer took up his new duties as president of Chicago Theological seminary.

Methodists Gain Only in Three Areas of U. S.

According to the new Methodist year book, just published, the only United States areas that kept "out of the red" during the period from Nov. 1, 1928, to Nov. 1, 1929, were New York, Portland and San Francisco. The total decrease in membership in this country over the preceding year was 52,037. In foreign fields the decrease was 4,122. The foreign areas made a better record than those of the States; there were increases in the Cape Town, Bombay, Calcutta, Delhi, Stockholm and Zurich areas.

Rosenwald Fund Aids Negroes

During the year 1929 four million dollars was appropriated from the 30 million capital assets of the Julius Rosenwald fund, which was established a few years ago by the Chicago philanthropist "for the benefit of mankind." One-tenth of the year's expenditures was used for the establishment of 553 Negro school units, bringing the total of Rosenwald schools to 4,729, in 818 counties of fourteen southern states. This year's appropriation went toward the establishment of schools and libraries, philanthropic and research activities of a number of national committees, medical clinics and Negro higher education. The gifts included $250,000 to Howard university for biological research work and for additions to physical plants; $200,000 to Fisk university; $100,000 each to Morehouse and Spelman Colleges in Atlanta; $50,000 to defray fellowships for advance study by Negroes, chiefly to train teachers, physicians and nurses.

Prof. Osborn Says Man Did Not Come from Apes

Speaking before a session of the American association for the advancement of science, at Des Moines, late in December, Prof. Henry F. Osborn put man's origin back 50 million years and stated that he was free from any crossing with the ape family. "I believe in the evolution of man," he said, "but I do not believe he came from apes. He came along a path of his own and never passed through the ape stage. The human stock separated from the other animals when the first great plateaus appeared on earth." Dar-

Special Correspondence from India

Poona, November 29.

THE people of India have generally been indifferent to changes in the government of Great Britain, for they have known from past experience that whatever party came into power in England the policy towards India was more or less settled and was therefore respected and maintained. But the present labor government bids fair to set aside this convention and inaugurate a new era in the governance of this great land. The reform act of 1919 granted some measure of self-government for India and promised responsible government as the goal of British policy in India. But in recent years there have been attempts on the part of influential administrators and statesmen to interpret the promise of responsible government contained in the act of 1919 in such a way as to exclude dominion status. The demand of the people, on the other hand, has been for a clear declaration that India will be given dominion status. The appointment of the Simon commission by parliament to inquire into and report about the working of the reforms introduced in 1919 and the boycott of this commission by all the influential political parties in India has introduced an element of difficulty in the relationship between England and India. The Indian national congress adopted a resolution that if, by the end of the year 1929, the British government did not make it clear that India would be granted dominion status, the nation should be prepared for civil disobedience to enforce the national demand. Mahatma Gandhi is one of those who is behind this resolution, and the congress is meeting in Lahore during Christmas week. It was such a situation that the labor government inherited from its predecessors in power.

The Labor Government And India

* * *

The Viceroy's Declaration

The viceroy, Lord Irvin, had been appointed by the conservative government, but he has been showing earnestness and sincerity in grappling with the problems of India. His recent visit to England and the conferences that he had with the British cabinet and the secretary of state for India have resulted in an important change in the policy of the British government. Soon after his return to India at the end of October he published a declaration with the full approval of the labor cabinet and the secretary of state making it clear that dominion status was the natural issue of India's constitutional progress as contemplated in the act of 1919 and announcing that soon after the Simon commission made its report his majesty's government will invite representatives of all parties in British India and also of Indian states to a round table conference in London to determine the lines along which the parliamentary bill regulating the future government of India has to be framed. This declaration on the part of the viceroy has had a profound effect on Indian public opinion. The leaders of all political parties, including Mahatma Gandhi, met in Delhi and issued a manifesto welcoming the viceroy's action and offering cooperation with him on certain conditions.

* * *

London Debates Shake India's Confidence

Soon after there were debates in the house of lords and the house of commons on the viceroy's declaration which laid bare the strong feeling of opposition against which the labor cabinet had to take this action. The secretary of state and the premier, in reply to questions from Mr. Baldwin, Mr. Lloyd George and others, had to give answers which were legally correct but which were liable to be misunderstood in India, and in view of this misgivings were caused in the minds of Indian leaders. Those who signed the manifesto in Delhi met again and reconsidered the situation and decided to affirm the manifesto and await developments leaving it to the national congress which meets at the end of December to take considered action on the new policy announced by the viceroy. The Lahore congress will therefore be a momentous one. There are the advocates of complete independence who will try their best to discredit the intentions of the British government and urge the congress to direct action in the form of civil disobedience, but a great number of the influential politicians of the land are in favor of responding to the offer made by the labor government and arriving at a settlement by negotiation at the proposed round table conference.

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The Disappearance of Sadhu Sundar Singh

Readers of The Christian Century have heard of the great Christian Indian mystic, Sadhu Sundar Singh, who was converted to Christianity in his young days through a vision he had of Christ. He was in

(*Continued on next page*)

win's hypothesis of ar ape-man as our ancestor must be reconsidered, said Dr. Osborn, because of discoveries of which Darwin knew nothing. For the ape-man, Osborn substituted evidence of the "dawn man," a true human being. "I am not ignoring the overwhelming evidence of a remote community origin between man and the anthropoid ape," Prot. Osborn explained. "I am combatting the special feature of the Lamarck-Darwin hypothesis that man ever passed into highly specialized arboreal adaptations attained by the Miocene apes."

Dr. Samuel Eliot Sees Dawning a "Religion of Self-Respect"

Dr. Samuel A. Eliot, minister at Arlington Street Unitarian church, Boston, looking back upon 40 years of ministerial service, also looks forward. "We do not hear as much preaching about repentance as we used to," says Dr. Eliot. "We are gradually turning from a religion of self-reproach to a religion of self-respect. Remorse paralyzes more than it energizes good impulses. Why stop to cry over spilled milk? Let new occasions teach new duties. 'We are saved,' said the apostle, 'by hope.' What I like best in my profession is the opportunity for pioneering, breaking out new trails of thought, pushing back horizons, enlarging our area of experience, discovering the sources of more abundant life."

INDIA CORRESPONDENCE

(*Continued from preceding page*)

Europe some years ago and created a profound impression on the churches of the west. In India he has been a pioneer in giving expression to Christian life and service through the ancient Indian ideal of the sadhu (one who leads a simple life of renunciation) and a means of quickening the spiritual life of the Christian churches. Though unattached to any particular denomination or Christian organization, he has been in fellowship with all who bear the name of Christ and always engaged in making the gospel of Christ known among his people. Ever since his conversion, Tibet, the land closed to all missionary work, has been his special field of work. He has suffered many hardships and persecutions in his evangelistic tours in Tibet. He started on his usual summer tour in Tibet last April crossing the snowbound Himalayan regions on foot and all alone. He was not in the best of health for some time and his friends tried to dissuade him from attempting the journey. He promised to send word if he got ill on the way or if he needed help. Not having heard anything for weeks some of his friends instituted inquiries and later on sent out a searching party. They have returned not being able to get any information about the sadhu. It is possible that he may have become ill on the way and succumbed or it is likely that after getting into Tibet he may have been arrested for preaching Christianity and kept in prison. It is impossible to get any information. Meanwhile, the many friends of Sundar Singh in India and throughout the world can only hope that he is still in the land of the living and pray that, if so, he may be restored to the world for continuing his great service and witness for his Master.

P. O. PHILIP.

Dr. Diffendorfer Heads Agricultural Mission Board

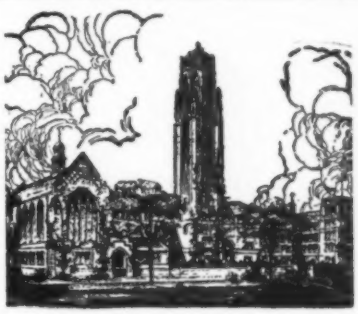
Dr. R. E. Diffendorfer, corresponding secretary of the Methodist board of foreign missions, has been chosen as president of the International association of agricultural missions, an office of influence in the development of new missionary enterprise in behalf of the rural populations in other lands. There will be no interruption of his work as secretary of the board.

Rabbi Philipson Urges Cessation of Zionistic Agitation

Rabbi David Philipson, president of Hebrew Union college, Cincinnati, speaking in New York recently, gave expression to his conviction that Zionistic agitation should end. According to Rabbi Philipson, the program recently set forth by Dr. Joseph L. Magnes, chancellor of the Hebrew University in Palestine, seems to offer the best solution of the intricate problems involved. In describing Dr. Magnes' plan, Dr. Philipson said: "The main points in Dr. Magnes' proposal are recognition of Palestine as an international Holy Land, the home for Jews, Christians and Moslems alike; the renunciation of all ideas of Jewish political domination; the creation of a cultural center as the only goal of Zionism, and the establishment of a Jewish commission to determine the views of the Palestine Jewish community with regard to a permanent Arab Jewish understanding. Dr. Magnes wants Jew and Arab to cooperate in building an inter-religious and interracial home. Since the 600,000 Arabs and the 100,000 Jews in Palestine dwell side by side the only possible warrant of future wellbeing is a peace program somewhat like this."

Memorials for Bishop C. H. Brent

The late Bishop Charles H. Brent will have a permanent memorial at Geneva, Switzerland, the center of international life. On December 4 a marble tablet in



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his memory was dedicated in the English church. Lausanne, where the bishop died, is not far away.

Dr. Rufus M. Jones Traveling In Europe

Dr. Rufus M. Jones of Haverford college, has completed his research work in the British Isles, and has been spending several weeks traveling and studying in Greece. He writes to a newspaper of Haverford: "We have lost our hearts to this beautiful and wonderful country."

Churchwoman of Los Angeles Is Honored

Dr. Miriam Van Waters, well known for her activities in church affairs and social service, has been designated by George W. Wickersham, chairman of the National commission on law observance and enforcement, to direct a nation-wide study of child crime. Dr. Van Waters is already a member of this commission. Dr. Van Waters is referee of the girls' section of the juvenile court of Los Angeles county. Working together, Dr. Van Waters and

Special Correspondence from Maryland

Baltimore, December 29.

NOTEWORTHY in the celebration of Christmas in Baltimore in recent years is the increasing observance of the day in Protestant churches, and the tendency toward more liturgical and dramatic forms of worship.

Christmas Worship More Colorful

Midnight celebrations of the holy communion by candlelight are widespread, though in many churches a very early service Christmas morning is common. There is an increasing use of medieval carols, and the presentation of pageants in the churches. All the special Christmas services seem to be unusually well attended. Church going at Christmas is becoming as traditional as at Easter.

* * *

Sunday Basketball Object of Attack

Due to the fact that Maryland has never seen fit to enact a state enforcement law under the Volstead act, and two of its leading newspapers are avowedly anti-prohibitionist and anti-"legalistic-Protestantism," the state is often the scene of wordy but bloodless battles. The latest polemical scrimmage was brought about by the Lord's Day alliance when several of its members advanced in skirmish formation on Gov. Ritchie, urging that the state look into the matter of the use of its armories for basketball games on Sunday afternoons on the grounds that the state law was being violated by the sale of score cards. The Evening Sun counter-attacked with a very vehement editorial entitled, "In the Name of Religion," castigating the skirmish party for thus interfering with the recreation of youth. The Methodist church, south, advanced along the whole front with resolutions at its clerical gatherings and with an editorial in the Baltimore Southern Methodist, holding up the Evening Sun editorial as typical of that paper's methods of attack. Meanwhile the attorney-general handed down the opinion that no state law had been violated, so both armies withdrew from the field and the basketball teams advanced again for their regular Sunday recreation.

* * *

Dr. Poling Speaks To Crowds

A notable week of evangelism in Baltimore was marked by the presence of Dr. Daniel A. Poling, chief of the International Christian Endeavor society and leader in other religious movements of youth. Dr. Poling was already so well known through his radio addresses that the evening services arranged in different sections of the city became veritable mass meetings. In these five services he spoke to 5,600 people, and many were turned away from the overcrowded churches. Conferences were also held daily with the clergy of the city, the attendance averaging 75. Dr. Poling also addressed the student body at six local high schools where, if possible, he was even more appreciated than at his other meetings.

* * *

G. Campbell Morgan In Baltimore

Another noted minister in Baltimore recently was Dr. G. Campbell Morgan, who conducted a two weeks' Bible course at the University Baptist church and spoke on many other occasions.

* * *

Community Fund Fails To Meet Budget

Perhaps the greatest regular philanthropic enterprise in Baltimore is the annual drive for the community fund. More than thirty social and charitable organizations and institutions receive their support from this fund, ministering to all classes and creeds of the city's poor and needy. The fund derives chiefly from Protestant sources, for the Roman Catholics and Jews maintain their independent benevolences. The campaign this year was not an unqualified success, for the sum needed grows preceptively with the years. It is hoped however that eventually this year's budget will be met. The churches of the city cooperated greatly in the campaign, and on the last Sunday made a special plea to avert a deficit.

* * *

Building Activity Marked

In the building activities of the fall three institutions stand out. The Lutherans opened their new Augsburg home for the aged and children at Campfield and Liberty roads. Despite inclement weather 1,200 people were present at the dedication of the new building. The Roman Catholic church has completed a very large and beautiful divinity school in one of the finest residential sections of the city: St. Mary's seminary in Roland park. They have also accepted plans for a new novitiate for the Franciscans at Folly Quarter, Howard county, the location being part of Doughoregan manor, the oldest of the estates of Charles Carroll of Carrollton. The Methodists have added a new dormitory, Charles W. Baldwin hall, at their institution for young colored men and women, Morgan college.

JAMES A. MITCHELL.

XUM

Rev. W. Bertrand Stevens, bishop of Los Angeles, have created the Church Welfare association, which is doing specialized social work for church girls who become wards of the juvenile court.

Special Correspondence from Minnesota

Minneapolis, December 23.

THE mayor of Minneapolis, William P. Kunze, issued a challenge by wire to 10 other American cities that pride themselves on their decorations. He went so far as to proclaim that the 30,000 lighted homes and the elaborate street festooning made Minneapolis lead the world as the "Brightest Christmas City." The Civic and Commerce association is credited with the direction of the project. One is reminded of the ancient prophecy of scripture, which speaks of the overtaking of the seasons, for certainly the commercial instinct and rapid transportation brought the advance agents of Santa Claus to town before we had celebrated Thanksgiving. Perchance this may overleap itself, and, like the folks of Scotland, we may in self-defense have to postpone our giving to the Epiphany festival, which coincides with the "After-Christmas sales."

The Brightest City

* * *

"The Miracle" at St. Paul

The honors go to St. Paul for a production of "The Miracle." A committee of citizens cooperated with Morris Gest and the result was the transformation of the city auditorium into a cathedral from Dec. 4 to 21. A superb staging of a medieval Catholic story by a Hebrew genius in things theatrical and spectacular, which is a source of attraction to non-church goers and Protestants no less than to Catholics, is itself a miracle. One could not help wondering, however, whether the very charm of the pageant is but another indication that much of what it reveals is foreign to us. As our words are often fossil poetry, put to uses strangely other than those for which they were originally intended, so when things once deemed historic become only histrionic it seems to indicate only an attempt to rehearse a reality which no longer remains. One hesitates to be critical about a really artistic effort, but the recital of the Lord's prayer in English by the nun, when all else is in the Latin tongue, was an anachronism that did not heighten the effect.

* * *

City Wide Young People's Conference

Under the auspices of the Minneapolis church federation the young people of 57 different churches met for a conference at the new Wesley temple on Nov. 22-24. The guest speakers were Miss Margaret Slattery of Boston and Mr. Roy Burkhart of Chicago. They were both enthusiastically received by the 350 young folk and Miss Slattery's addresses on "Who Does Your Thinking for You?" and "Your Hour" made a deep impression.

* * *

International Christmas Folk Festival

A unique program was sponsored by the Women's cooperative alliance at the Lyceum theater, Minneapolis, on Dec. 17, in which nearly all the foreign groups of the city took part. More than 40 nationalities were represented. Music from St. Mary's Russian choir; the Scandinavian glee club and the Arian choir; folk dances by Polish, Ukranian, Russian, Scotch peoples; and a flag and candle ceremony, symbolizing peace and good will for humanity, contributed to a remarkable festival.

* * *

New Pastors in Minneapolis

Rev. Philip E. Gregory, who for nine years has been pastor at Morgan Park, Ill., has accepted a call to the First Congregational church in the university district of Minneapolis. Mr. Gregory is to assume charge on January 1, 1930. On Dec. 23, the presbytery of Minneapolis ordained Rev. Evan D. Welch to the office of the Christian ministry and at the same time he was installed as pastor of Bethany church.

* * *

Drinking at the University

Announcement was made on Dec. 11 by the administration that two undergraduates were expelled and one was suspended for the period of a year as a result of an investigation of drinking conditions in one of the fraternity houses. The authorities also urged the national chapter to expel the alumnus who was involved. It is fair to say that all the Greek letter societies have since declared that strict rules forbidding drinking in the houses were being enforced.

* * *

Anniversary of Lutheran Church

St. Savior's Lutheran church, Minneapolis, the oldest unit among the 50 churches of that communion, celebrated the 60 years of its existence on Dec. 8. Dr. H. G. Stub, now 82 years old, first full time pastor, was the conspicuous figure of the anniversary. From 13 original charter members the church has grown to its present size with a membership of 1,200. The Rev. J. A. O. Stub, the son of Dr. H. G. Stub, pastor of Central Lutheran church, also spoke.

* * *

Dedicate New Church

Goodrich Avenue Presbyterian church, St. Paul, was dedicated Dec. 8. The church, established 54 years ago, has expended $17,000 on the new structure. Rev. David V. Richardson is the pastor.

* * *

And So Forth

Dr. R. A. Millikan, the famous physicist, is to speak at the Northrop Memorial auditorium on the campus of the University of Minnesota on Jan. 6. . . . The Rhodes scholar selected for Minnesota is Leland A. Watson, who graduated last year at the state university.

W. P. LEMON.

Dr. C. M. Sheldon Preaches Peace in Southland

Rev. Charles M. Sheldon, of Topeka, Kan., has been making a tour of the south in the interests of international peace. On

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Dec. 9, he addressed the preachers' meeting in Washington, D. C., and urged the establishment of "The United Church of the United States" as a step to all social progress.

Religious Education Forces to Meet in Chicago

The annual meeting of the International council of religious education, together with the professional advisory sections and the committees and boards of the council, will be held in Chicago, Feb. 12-19, at the Stevens hotel.

Rabbi Wise Speaks on "If I Were a Christian"

Rabbi Stephen S. Wise addressed his congregation at Free synagogue, New York city, recently on some injustices of

Special Correspondence from China

Peping, December 4.

THE appalling hold which superstitution still has over the mass of China's population is the most significant element in the religious situation of this country, in the opinion of Bishop L. H. Roots, of the Protestant Episcopal mission. This statement was made in a forum on religion held during the formal opening exercises of Yenching university, Peping. Bishop Roots at that time had just completed a four months' tour through the provinces of Szechuan and Hunan. "Confusion" is the term which, he thinks, best characterizes the religious situation among China's merchants, artisans and scholars. The "new-thought tide" has broken down most of the hold which old ideals and beliefs had, and nothing definite has yet taken their place, except in small groups. "The chief hope of the country is therefore in the small numbers of well-educated Christian scholars who have certainty and therefore carry conviction, for it will probably always be true that as her scholars think so ultimately will all China think."

Sees Scholarly Christians As China's Chief Hope

* * *

Canon Streeter's Lectures Poorly Attended

Certainty among Christian intellectuals has undoubtedly been strengthened by the visit of Canon B. H. Streeter of Oxford. His addresses and conferences have dealt with the subject-matter of his recent books. While a reasonably satisfactory number of students have attended his lectures, there has been no such popular hearing for him as characterized the visits of John Dewey and Bertrand Russell ten years ago. While some attribute this contrast to the fact that Canon Streeter's philosophy is Christian and therefore does not harmonize with the traditional agnostic beliefs of most of China's sages, others think the lack of general attention is due to the fact that the center of student interest in China in the last decade has shifted from metaphysics to projects and problems in the fields of political and social science.

* * *

Yenching Called A Miracle

The big event this year in missionary and educational circles has been the formal opening exercises of Yenching university, signalizing what Dr. F. D. Gamewell, veteran Methodist leader, characterizes as an almost miraculous achievement. This union institution came into existence at the close of the war with no property, a small staff (chiefly of westerners) and an even smaller budget. Within a decade, when missionary giving was shrinking, it has secured a plant costing more than $2,000,000, an endowment of $1,000,000 (exclusive of the $4,500,000 behind the Harvard-Yenching institute), and has a faculty of 100, chiefly outstanding Chinese scholars. Its buildings are strictly Chinese in external architecture but are also thoroughly modern in equipment. Distinguished guests and official representatives from all over the world joined in felicitations to Chancellor Wu Lei-ch'uan, who recently left his post as vice-minister of education in the national government to become head of Yenching university, and to Dr. J. Leighton Stuart, president of the institution, who more than all others combined, perhaps, was responsible for the growth of the university. President Stuart's new title in Chinese, literally translated, is "Dean of School Administration." The division of responsibilities between him and the chancellor has been described as "heads of the institution looking outward and inward."

* * *

Extraterritoriality Passing

It is accepted as a foregone conclusion by most persons that China will abolish extrality by unilateral action on Jan. 1 next. The value of extraterritorial privileges always depended chiefly upon mutual agreement, so missionaries generally contemplate their termination with equanimity. The one danger would be from the inflammation of popular feeling at possible overt action by the powers to maintain their former rights. It is anticipated, however, that the powers will simply protest the action in writing and then we shall be in for a long period of diplomatic impasse.

* * *

Old Peking's New Name

The Chinese ministry of communications requests that the English spelling for the new name of Peking shall be "Peping." The romanization, according to the generally accepted Wade system, would be "Peip'ing."

* * *

American Catholics Build University in Peping

Roman Catholic missions in China, until recent years, have been supported by European funds. A Catholic university in Peking is now in the midst of a large building program with funds provided by American Catholics.

* * *

Red Cross Report Blow To Good Will

The report of the American Red Cross on Chinese famine conditions was a terrible blow to Chinese good will. Few dispute the accuracy of the report concerning

(*Continued on next page*)

"overzealous Christians." His subject was "If I Were a Christian." He criticized the "silent pogroms" which have resulted in the barring of Jews from certain banks, clubs and industries. Missionaries working in Jewish fields were also decried by Dr. Wise, for "we do not sit in darkness—at least we do not think we do." He added that efforts are invariably conducted by men who feel themselves superior and on the whole typify a tremendous condescension. He continued: "If I were a Christian, I should feel ashamed of the reaction of so much of the so-called Christian world to the anti-Jewish deeds wrought in Palestine a few months ago, even though this reaction be abetted or half-justified by the self-betrayal of a few outstanding Jews. The truth is that Christendom for the largest part has given its sympathy and good will to those who have warred against the Jews in Palestine rather than to the Jews who have been warred upon. A terrible anti-Jewish ill will has been revealed by individual groups and journals, which have borne themselves as if Jews were ruthless invaders and despoilers of Palestine and slayers of its people."

Pullman, Wash., Federated Church Conducts Forum

The Federated church at Pullman, Wash., Rev. Cyprus R. Mitchell, pastor, has as its purpose "A united worship of God in spirit and truth; to preach the Christian way of life in the light of modern knowledge; to cause the principles of kindness to control people's everyday conduct; to foster a faith in the universe in harmony with love." During the autumn forum addresses were given at the evening services, most of them by professors at the state college. The following were the topics discussed: "Ramsay MacDonald, Statesman of Peace and Good Will"; "The Psychology and Politics of Disarmament"; "Stresemann and Briand"; "Are the Foundations of Our Morality Shifting?" "Metaphysics and Righteousness"; "Perils of Censorship"; "Morality of the Competitive Standard in Business"; "Farmers' and Consumers' Stake in the Present Tariff Legislation"; "Recent Economic Changes in the United States."

Dr. Sperry Preaches at Phillips Brooks Memorial Service

Prof. Willard L. Sperry, dean of Harvard Theological school, was the preacher at Trinity church, Boston, at the annual service held Dec. 15 in memory of Bishop Phillips Brooks, who served as rector at Trinity for 22 years.

Christian Science Directors Now Fight Eddy Biography

In a recent issue of the Christian Science Sentinel, the board of directors of the science movement adds its support to the fight on the part of many Science leaders against the "obnoxious" book lately published, "Mrs. Eddy; The Biography of a Virginal Mind." "Many people are opposed to what they regard as a censorship," the Sentinel statement begins. "For one reason, the word 'censorship' is often used loosely by people who think vaguely. This reason explains, at least partly, why

CHINA CORRESPONDENCE

(*Continued from preceding page*)

causes but deny its conclusions. An ideal government could not entirely prevent recurrent famine in China under present conditions. The chief harm is the priestly-Levitical tone of so much of the document. As the Scripps-Howard press has so forcibly pointed out, the Red Cross has not confined its relief activities heretofore only to those suffering from "acts of God." Granted that overpopulation or improper distribution of peoples is a major cause, it is ghastly to "rationalize complacency" when starvation does its work. It has been sarcastically suggested that the Red Cross would be more merciful to send over an adequate supply of poison so that the sufferers may get the agony over with quickly, since blocking American sources of relief means absolutely certain death to scores of thousands. Others seriously propose that the Red Cross sponsor and support contraceptive clinics for overpopulated areas.

* * *

And So Forth

The mission forces welcome back to the field this year Mr. and Mrs. Robert Chandler. He was formerly general secretary of the North China mission of the American board and will now be engaged in rural evangelism, working out from Tientsin. . . . The biennial meeting of the Institute of Pacific Relations at Kyoto and the World Engineering congress at Tokio have brought an unusual number of distinguished visitors to the far east this year.

VERNON NASH.

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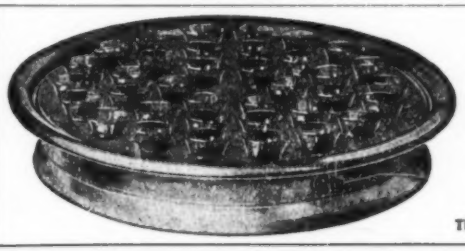

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more than a few people, not all of them actuated by hostility, have criticized Christian Scientists for protesting objectionable books. The indications are that these critics have not known what Christian Scientists actually do in this regard. These criticisms, however, give us a reason for examining our position, for ourselves and for all who may desire to be correctly informed. We assert the right to defend and protect our religion, and persons connected with it from public misrepresentation."

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St. James Cathedral, Chicago Will Celebrate

St. James Cathedral parish, Chicago, has reached the age of 95, and is planning to hold special services in celebration of the event this month.

Dr. Robbins on the Cathedral Movement in America

Speaking before the Churchmen's club of Rhode Island, recently, at Providence, Rev. Howard Chandler Robbins, former dean of the Cathedral of St. John the Divine, spoke on the subject, "The Cathedral in Modern Life." He explained that the cathedral movement is new in America, and said that so necessary has it become for the expression and development of the finer sides of national life that if the institution were unknown it would have to be invented. The Cathedral of St. John the Divine, Dr. Robbins said, will not begin to decay for 8,000 years. Great changes will go on all over New York, but this symbol of the eternal God will be unaltered for ages to come.

MINISTERS

WHO HAVE BEEN WATCHING the trend of sentiment in the churches realize that the year 1930 will see a reawakening of spiritual thinking and living. The plan of many of the churches to observe the year as the anniversary of Pentecost means that Lent and Easter of 1930 will mark a high tide of the devotional spirit, which is the spirit of genuine religion.

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Dr. E. Stanley Jones on Hinduism And Christianity

In the Christian Patriot, published in Madras, Dr. E. Stanley Jones gives his opinion of the relation of Christianity to Hinduism. He says: "One critic asks whether the end will be, in my view, the evolution of Hinduism into Christianity or its displacement by Christianity. My unhesitating answer is that it will be displacement. Just as Christianity displaced the Greek system of religion, but all the time gathering up in itself elements of truth akin to its own life and using them, so Christianity will displace Hinduism, all the time gathering up any truth found there. This displacement will come all the quicker as Hindus see in Christianity the finest elements of the old plus something that is lacking there, namely Christ. But Christ is not merely a prolongation of other truths—he is not merely more—he is 'other.' Being more, he fulfils the best in ancient faiths and systems, but being other he becomes our redeemer. Being like us but more, he becomes our guide and example; being unlike us and divine, hence other, he becomes our Savior."

Ramsay MacDonald on Missions

The tribute of Ramsay MacDonald to the missionary, at the Congo Jubilee exhibition, is being widely quoted at this time. "As soon as the missionary appears, slavery is doomed," said Mr. MacDonald. "The presence of the missionary has this effect, explain it as you may, that from the moment he becomes a part of the atmosphere of a race, slavery dwindles and education begins. Men whose lives have been long lived in the atmosphere of ignorant superstition and mortal terror are enabled to lift up their heads and to discover that there is something giving them power, enabling them to walk about with heads uplifted, obedient to the law, but not victims of the law, enabling them not only to look out on the world but within themselves. There begins responsible care, which at last emerges into a conception of the responsibilities of usefulness, lending them the idea of responsibility to the universe. I think the missionary requires no further justification. We, who have been called to the secular affairs of life rather than the spiritual will never fail to be grateful, I hope, to the missionaries who have carried into effect the gospel of human justice as well as of spiritual power."

BOOKS RECEIVED

America and England? by Nicholas Roosevelt. Jonathan Cape & Harrison Smith, $2.50.
One Lord, One Faith, an Explanation, by Vernon Johnson. Longmans, $2.00.
What is the Unpardonable Sin? by A. Wellington Clarke. Meador Pub. Co., $1.00.
Europe Since 1914, by F. Lee Benns. F. S. Crofts & Co., $5.00.
Art in America, by Sazanne La Follette. Harpers, $5.00.
Good-Bye to All That, an Autobiography, by Robert Graves. Jonathan Cape & Harrison Smith.
These Gracious Years, by George W. Truett. Richard R. Smith.
The Catholic Church and Current Literature, by George N. Shuster. Macmillan, $1.00.
The Catholic Church and Art, by Ralph Adams Cram. Macmillan, $1.00.
Missionary Education for Intermediates, by Mabel Gardner Kershner. Missionary Education movement, $1.00.
Fellowship, the Biography of a Man and a Business, by Albert Field Gilmore. Stratford, $3.50.

Here are 20 "Three-Star" Books of 1929

Scores of books published during the year deserve two-star distinction, and several hundred call for one-star listing as of importance in their particular fields. There are some however that have been received and reviewed by intelligent reviewers and readers everywhere as being of special importance and timeliness. Here are 20 books of this superlative quality. Look over the list, then send us other titles which you think should be included in a Three-Star list, for our publication. A postcard will do.

★★★**Abingdon Commentary, The**
EISELEN-LEWIS-DOWNEY, editors. Leads all commentaries now available. ($5)

★★★**Affirmative Religion**
W. E. GARRISON. Presents a religion for these times which drops nothing of the older truths that are truths. ($2)

★★★**Bible Thru the Centuries, The**
H. L. WILLETT. The whole fascinating story of the Bible. A compendium of information. ($3)

★★★**Human Needs and World Christianity**
F. J. MCCONNELL. Presents convincingly the great benefactions of world missions. ($1.50)

★★★**Imperishable Dreams**
LYNN HAROLD HOUGH. Finely literary, hopeful, intensely religious. ($1.75)

★★★**Love the Law of Life**
T. KAGAWA. Proves that love is the solution of the problems of this age. ($2)

★★★**Making of the Christian Mind**
G. G. ATKINS. The best current presentation of the development of Christianity and its thought. ($3)

★★★**Man's Social Destiny**
C. A. ELLWOOD. The findings of science indicate that Christ's way is the way out for modern civilization. ($2)

★★★**Men and Machines**
STUART CHASE. We live in a machine age. Whither do we tend? ($2.50)

★★★**Methods of Private Religious Living**
H. N. WIEMAN. Applies Dr. Wieman's sound philosophy to modern conditions of living. ($1.75)

★★★**Motives of Men, The**
G. A. COE. Accepts the facts of psychology, and points a satisfying modern interpretation of religion. ($2.50)

★★★**Nature of the Physical World**
A. S. EDDINGTON. The most talked of book of science of the past year. ($3.75)

★★★**Notebook of a Tamed Cynic**
R. NIEBUHR. The diary of a great modern social prophet. Intensely sincere. ($2)

★★★**Our Economic Morality**
HARRY F. WARD. Calls for a new economic world. ($2.50)

★★★**Quotable Poems**
CLARK-GILLESPIE. 500 poems by 350 poets. Four indexes. (Clo. $2.50, Lea. $5)

★★★**Religion**
E. S. AMES. Brings religion out of the study and seminary into the street of daily living. ($3)

★★★**Scandal of Christianity, The**
PETER AINSLIE. A scorching rebuke of denominationalism, but in fine spirit. ($2)

★★★**Science and the Unseen World**
A. S. EDDINGTON. The famous Swarthmore lecture. ($1.25)

★★★**Universe Around Us, The**
SIR JAMES JEANS. A tremendously popular story of the physical world. ($4.50)

★★★**What is Christian Education?**
G. A. COE. The most important book on the subject in several years. ($2.50)

Five Candidates for 1930 Leadership

If I Had Only One Sermon to Preach on Immortality

The volume is edited by William L. Stidger. The 23 sermons are by Fosdick, Shannon, Jefferson, Norwood, Cadman, Hough, M. S. Rice, Newton, McConnell, Hughes, Jenkins, Poling and many others. At a time when the foundations of faith are being widely examined, this book of great faith comes as a godsend. We predict that it will attract universal interest at the Lent-Easter-Pentecost season. ($2.50)

The United States of Europe

PAUL HUTCHINSON. Many readers—until they peruse this new volume—will think of the union of European states as nebulous. Here it is revealed as imminent. To know the exact facts concerning the plan one must read Hutchinson—for this is the first volume on the subject. The author last summer had conversations with the foremost leaders of statesmanship in Britain and on the continent. ($2)

Whither Christianity?

LYNN HAROLD HOUGH, Editor. "We have been afraid all too long. We have crouched down under the staggering load contemporary thought has been laying on our weary shoulders," says a reviewer of Dr. Hough's book, and he reports that "Dr. Hough and his band of prophets have sounded a note which should liberate from fear and irresolution and endow us with power and life." This "band" of contributors includes Justin Wroe Nixon, Miles W. Krumbine, Reinhold Niebuhr, G. G. Atkins, C. W. Gilkey, Dr. Hough and many others. ($3)

Behold the Man!

FRIEDRICH RITTELMEYER. Not just another book on Jesus, but a profoundly thoughtful treatment of his career and significance by a German scholar, who here presents such a vital and living personality that the most drastic criticism cannot touch the Man of Nazareth. "In him we behold God living right down among us, powerfully active in our behalf; God as he is willing also to live in us, and bear, and struggle, and conquer." A Religious Book Club recommendation. ($1.75)

Poems of Justice

THOMAS CURTIS CLARK, Compiler. Here are brought together 350 poems of universal brotherhood and social awakening. Nearly all the poems are modern, and every page is vibrant with the real gospel of Christianity. Only those will pass by this book to whom Christianity does not mean *righteousness*. Dr. Luccock says: "It is difficult to see how any minister, or alert layman, can do without this volume." ($2.50)

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■ For over a year and a half, with hardly a change in its weekly sales record, the *Clark and Gillespie* anthology, QUOTABLE POEMS, has gone into successive re-printings. The 15th thousand sale mark will soon be passed—and there is no let-up in its steady sales to a poetry-loving public. It sells for $2.50, and in a beautiful leather binding at $5.00.

■ As interesting, but different, is the three months sales record of *Lloyd C. Douglas'* unusual novel, MAGNIFICENT OBSESSION. Sales mounted as the book was given to the public—then dropped—then began that steady climb that reveals that a book has "caught on." It sounds like a good deal to say, but it should be said—that every reader of The Christian Century should read MAGNIFICENT OBSESSION. It sells for $2.50, but the price has no bearing upon the book's possible influence on your life. Read it.

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